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The Living Church

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A Weekly Record of the News, the Work, and the Thought of the Church

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THE FIRST resolve of one who gives himself wholly to God must in defiance of conscience, never to refuse anything God requires, never to say of anything, It is too small for God to heed. Such a resolution be never to give way deliberately to any fault whatever; never to act as this is an essential foundation in the spiritual life. I do not mean but that in spite of it we shall fall into inadvertencies, infirmities, errors; but we shall rise up and go on anew from such faults—because they are involuntary, the will has not consented to them.—*Jean Nicolas Grou.*

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VOL. LI MILWAUKEE, NEW YORK, AND CHICAGO.—SEPTEMBER 26, 1914 NO. 22

EDITORIALS AND COMMENTS

Our Share of the War Burden

NO doubt Americans must suffer financially to some extent as the result of the war. Many forms of manufacturing are suddenly stopped. Imports from the continent of Europe have decreased almost to the vanishing point, and exports of most products have ceased altogether. Aside from the difficulty of transportation, Europe will be able to afford only bare necessities for a long time to come, and the market for many kinds of manufactured goods is suddenly broken. The cotton crop cannot be moved. The cost of living has again increased, though thousands are thrown out of employment. New taxes must be levied to make up for the revenue that would normally come through the tariff, and is cut off with the decline in imports.

Yet Americans should realize that all this is but trivial compared with what is being suffered even by non-combatants throughout Europe. Practically it may be said that only in the United States is there remaining any considerable surplus that can be used for aught beyond bare living expenses.

This throws upon us a responsibility that we have hardly begun to appreciate. It is brought home to us in the following paragraph from the English letter in a recent number of the *Church of Ireland Gazette:*

"Missionary work is bound to suffer very severely through the conflict. A joint letter signed and circulated by representatives of many bodies shows that the Continental Missionary Societies will be able to do nothing for their workers during the war, and the resources of the British societies are severely crippled. The outlook is certainly black all round, and Church folk should not forget their old charities in supporting war appeals. A great opportunity lies before the United States. Untouched by the war, its Christian public can, by taking upon their shoulders the duty of maintaining all missionary work carried on by the belligerent states, place the whole of the Christian world under a debt of gratitude to it. We have learned much from American missions, and if we could be given the splendid example of a great financial act of self-denying generosity it would do more to give American wisdom a place in our missionary plans than all the conferences that could be held. The opening for action of this kind has come, and it may never be repeated."

We doubt whether any of us had thought of the matter in that light. Rather have we been dreading the contraction of our own missionary income by reason of the financial stringency. And in the face of it we are asked to assume the responsibilities of the whole world's missionary endeavor!

It is a magnificent conception—America voluntarily placing the equivalent of European war taxes upon its own Christian population in order to maintain the missionary work of the world. What would it mean to Christianity and to civilization if we had the spiritual vision, the spiritual energy, to do it?

To write of English foreign missions only, the activities of the Church Missionary Society include the maintenance of 3 colleges, 41 normal schools, 7 second grade colleges, 209 secondary schools, 68 orphanages, 76 hostels, 2,400 elementary schools, and several thousand workers, including 450 native clergy in many countries. Its budget is nearly two million dollars annually. The S. P. G. has 1,252 missionaries in the field, including 257 native ordained clergy, with quantities of institutions and a budget exceeding a million dollars. The Universities' Mission to Central Africa, founded as a result of the appeal of David Livingstone to "carry out the work I have begun," has a force of nearly 600 workers, foreign and native, in Zanzibar, Nyasaland, and Northern Rhodesia. Much of the Zanzibar work is in German territory. There are also a number of lesser missionary societies and the S. P. C. K. has pressing calls for support.

What is to become of all these?

It is a very grave question. These missions are outposts, not of England, but of organized Christianity and of civilization; and there is a vast amount of missionary work of other societies, Catholic and Protestant, financed by the Christian people of Great Britain and the continent of Europe. That these must suffer from the suddenly reduced ability to give on the part of their constituents is inevitable.

Do we dare assume that American Church people will rise to the emergency and to their opportunity?

Some practical possibilities would be that efforts be made *quickly* to raise and pay into our own missionary treasury the apportionment for the new fiscal year that is just opening, so that we may be free to follow this up with some measure of relief to these others. This is impracticable in parishes that raise their missionary offerings in small weekly amounts and pay them regularly during the year until the whole amount is met. Happily the number of such parishes continually increases. These, in many cases, may assume the larger responsibility at once. And there are others whose resources are such that, by special effort, they can do great things. Putting their duty to our own work, general and diocesan, first, they can yet take upon themselves some of the burden that is commonly borne by our fellow Churchmen in England. Will they do it?

Perhaps, too, we ought to hesitate no longer in assuming the burden of work in Central America, which the English Church has asked us to assume, but which we have been obliged to refuse because of inadequate support of the work we have already undertaken. It was discreditable to us—though the authorities of the Church could not have done otherwise under the circumstances of our deficit—that we did not promptly take over the work, which was our prior duty rather than that of England, when the request was made.

It is right that we should participate, though in less degree, in the financial disturbance that the war has caused throughout the world. It is the only part of the burden that falls upon us. Our sons have not been sent to the front. Our mothers are not daily examining lists of killed to see whether names of dear ones are upon them. No enemy will invade our fields or burn our cities. We are in no danger of siege and starvation. The fall of night brings no terror lest murder shall be dropped from the skies.

Ours is a trivial part to bear in this world crisis. Will we voluntarily ask to be allowed also to bear others' burdens, and so fulfill the law of Christ?

HAPPILY a desire to give effect to our brotherly sentiment toward the whole world is observable in many quarters. The Chicago *Herald* has lately devoted much space to a plan whereby the children of America shall present Christmas gifts to children of war sufferers throughout Europe, and arrangements have been made for conveying these in a special ship flying the Stars and Stripes, and underneath them a white flag on which will be inscribed the word, "Inasmuch." The State department is said to have learned on inquiry from the ambassadors of the warring nations that this action would be welcomed by those powers. Seconding the plan, a long list is printed of other newspapers throughout the country that have expressed a desire to coöperate, with the result that the *Herald* states that gifts for that purpose, whether in cash or in toys, may be sent to their own office in Chicago, or to the office of certain other papers—the New York *World,* the Philadelphia *North American,* the Atlanta *Constitution,* the Birmingham (Ala.) *News,* the Buffalo *Evening News,* the Detroit *Times,* the Louisville *Courier-Journal,* the Los Angeles *Herald,* the Memphis *Commercial Appeal,* the Minneapolis *Tribune,* the New Orleans *Item,* the Pittsburgh *Leader,* the Pittsburgh *Post,* the Pittsburgh *Press,* the Richmond (Va.) *News-Leader,* the St. Louis *Republic,* the Washington *Star,* and a number of others. This plan we also are glad to commend.

Christmas Gifts to Children

THE American Red Cross asks for special contributions on the Sunday of the President's Proclamation. Several of the Bishops have seconded the request in communications to their dioceses, and two correspondents in this issue ask that such offerings be general in churches on that day.

Offerings to Red Cross Work

It is a very proper suggestion, and many, no doubt, will be glad to see it carried out.

WE submit that if Professor Münsterberg desires to increase sympathy with Germany in the United States he can find better ways to do it than that of saying disagreeable things about the American people.

In the advance notice of his new book, *America and the War,* which the daily papers have graciously published for him, he says, "Our opinions (i. e., those of Americans) have all been formed, with the unanimity of sheep, on the 'colored' dispatches permitted us by the British censor."

Are Our Opinions Colored?

This is so often said that it is time somebody challenged it. There was no British or other censorship of cablegrams until *after* war had begun; and whatever causes may have led to the war were obviously in effect *before* the war. All the story that Berlin and Vienna had to tell was well told over the wires before the censorship began. There was the freest sort of intercourse and the German and Austrian views of the international situation were published at much length in all our papers. After censorship began, we have doubtless had difficulty in obtaining a clear knowledge of how the war is being conducted, but that has nothing to do with the right and wrong of beginning war at all. Really, Professor Münsterberg's psychological acumen has failed him this time.

Germany asks for our friendship. She has it. She has always had it. There has been absolutely no Germaphobia in the United States. There is none now.

But she also asks us to be enemies of England. That she has no right to ask, and she cannot have it. We are also friends of England. We shall continue so.

The American people view the war as a crime of the first magnitude, for which *somebody* is responsible. They perceive that it was directly caused by Austria's ultimatum to Servia. They learn on unimpeachable evidence that Great Britain implored Germany to intervene, and that she rejected each plan that was suggested for doing it. They find that Germany alone among the powers was well prepared for war. Hence the American people have undoubtedly drawn conclusions, based on a *prima facie* case, and German scholars cannot overthrow those conclusions by ill-tempered abuse of ourselves nor by talking about a cable censorship that came too late to be a factor in the case. The stories of German atrocities have had little influence in forming American opinion, though Louvain and Rheims, at least, have undoubtedly led the American people to feel that Germany has very much to explain. Perhaps ultimately she can explain the necessity for both of them; to-day she is under the handicap of being on the defensive, with the whole burden of proof resting upon her to show the absolute necessity for the destruction thus wrought. But the central thought of the American people, if we understand it aright, is that whoever is responsible for this war, or whoever could have prevented it and did not, is guilty of the crime of the twentieth century. Professor Münsterberg hardly does justice to the intensity of this feeling among us.

But we find the American people to be entirely open minded and singularly desirous of doing justice to the German case and of acting as friends to the German people. If there is evidence sufficient to overcome the *prima facie* view which most of us take, we are eager to receive it. If Professor Münsterberg has that evidence, there could not be a more impartial jury than that of the American people to consider it. But what we want are *facts,* and not abuse, whether of England, or of Russia, or even of ourselves.

ANOTHER phase of the world-wide disturbance caused by the war, trivial in a sense though the instance is, comes to us from South Africa. The *Southern Cross,* the Church organ of that colony, announces its suspension until the war is over. It is explained that the advertisers desire to suspend their advertising because of the difficulties of trade, and this makes it impossible for the periodical to issue the paper except at a heavy loss. Its subscriptions and advertising contracts are both therefore carried forward until such period as it may seem best to resume.

The "Southern Cross" Suspends

Thus closely is the whole world knit together.

AS promised in the summer, we are now publishing a revised form of the series of Provincial Ordinances which has been prepared by the Rev. Dr. Edwin A. White, in conjunction with a group of other eminent canonists of the Church, among whom Dr. White mentions the Bishop of Vermont and Messrs. Francis Lynde Stetson and Joseph Packard, though a number of others have also collaborated and representatives of the Board of Missions and the Social Service Commission have assisted in their respective fields. In the interests of uniformity and efficient organization of the Provinces for work, these Ordinances are now submitted as the result of the most careful thought and scrutiny that the best canonists of the Church could give to them.

The Provincial Ordinances

In so changing from the former draft submitted by Dr. White in THE LIVING CHURCH of July 11th as to provide that the Synods shall themselves act as Provincial Boards of Missions and Social Service, providing for smaller commissions on those subjects to act during the recess of the Synod, Dr. White has corrected a glaring defect. Should this system now proposed be adopted, the Provinces will start free from the anomaly in connection with General Convention whereby that body, though the main expression of the thought of the American Church, takes no direct responsibility for its general work.

The Provincial Synods must be working bodies, charged with responsibility; otherwise they will be useless appendages to our system.

We now ask very earnestly that this series of Ordinances, with only such minor alterations as will fit them to local convenience, especially as to the words bracketed, will be substantially adopted by each of the primary Synods, both in order that uniformity may be secured, and also that a minimum amount of time may be spent in the work of law-making. Let us all take these Ordinances at least substantially as they stand in this proposed draft, enter upon actual work under their provisions, and then only amend them in future when actual experience shall show defects. Dr. White has wisely provided for easy amendment where defects shall be shown.

For the sake of facilitating the consideration of these proposed Ordinances in the several Provincial Synods, THE LIVING CHURCH will have copies printed in convenient form, and will sell them at the rate of $2.00 per hundred copies.

THE death of the Rev. Dr. Lugscheider, of the New York City Mission, is almost an irreparable loss to the work of the Church and of the nation among immigrants at Ellis Island. He was fluent in practically all the modern languages of

Death of Immigrant Worker

Europe and western Asia and was thus able to minister to the immigrants on their arrival as almost no other clergyman or other agent of American philanthropy could do. As a result, there is probably no other branch of American Church work that is so thoroughly patriotic and useful as that which the City Mission is doing on Ellis Island. It is a model of efficiency, largely made so by Dr. Lugscheider's ability. Where the Mission will turn for a successor to him, is indeed a problem. May God grant him eternal rest and abundant blessing!

Incidentally, Dr. Lugscheider, who was formerly a priest and monk in the Roman Church, was, in his personality, an eloquent rebuttal of the frequent Roman taunt that Anglicans receive only driftwood and worse from the Roman communion. So efficient and altogether odmirable was he in his work, that of our nearly six thousand clergy there is probably not one who can succeed him and do effectively all that Dr. Lugscheider was accustomed to do.

Dean Sumner's Election

THE diocese of Oregon will be exceedingly fortunate if it shall succeed in inducing Dean Sumner to accept his election to its episcopate. Dean Sumner has proven his ability as an administrator to a remarkable degree, and the public spirit he has evinced in his work in Chicago has been such as to recommend him very strongly for the responsibility of the episcopate. A happier choice of a successor to the lamented Bishop Scadding could hardly be made.

ANSWERS TO CORRESPONDENTS

ECCLESIASTICAL STUDENT.—(1) The Maronites are a body of Syriac Christians organized as Uniats of the Roman Communion, living in the mountain country of Lebanon in Asia Minor.—(2) The Nestorians of the present day are the ancient Christians of South India and of Kurdistan, though the term is probably misapplied.—(3) The Waldenses are a nonconformist Church in Italy.—(4) The term Gallican Church denotes the Church of France.—(5) There is a large number of members of the Orthodox Greek Church in Hungary.—(6) The name is unknown to us.—(7) Roman Catholics conforming to the Anglican Churches are not rebaptized.—(8) There are no available statistics as to the number of conforming Roman priests.—(9) The *Los Von Rome* movement is a rather extensive movement away from the Roman Church in Austria and to some extent in Germany, chiefly toward atheism or irreligion.

QUESTIONER.—(1) There is no proper distinction between a sacramental and a preaching stole.—(2) Patterns for embroidery can generally be obtained from the houses that advertise Church supplies.—(3, 4) The black tippet is historically "correct" for non-sacramental offices; but most of the clergy prefer to wear the colored stole or none at all, and THE LIVING CHURCH is not enthusiastic over the revival of the tippet.

I WAS IN the act of kneeling down before the Lord my God, when a little bird came and perched near my window, and thus preached to me: "O thou grave man, look on me, and learn something, if not the deepest lesson, then a true one. Thy God made me, and the like of me; and, if thou canst conceive it, loves me and cares for me. *Thou* studiest Him in great problems, which oppress and confound thee: thou losest sight of one half of His ways. Learn to see thy God not in great mysteries only, but in me also. His burden on me is light, His yoke on me is easy; but thou makest burdens and yokes for thyself which are very grievous to be borne. Things deep as Hell and high as Heaven thou considerest over much; but thou dost not 'consider the lilies' sufficiently. If *thou* couldst be as a lily before God, for at least one hour in the twenty-four, it would do thee good: I mean, if thou couldst cease to will and to think, and *be* only. Consider, the lily is as really from God as thou art, and is a figure of something *in Him*—the like of which should also be in thee. Thou longest to grow, but the lily grows without longing; yes, without even thinking or willing, *grows* and *is* beautiful both to God and man.—*John Pulsford.*

TEMPTATION is surely an assault to be withstood, but at the same time it is an opportunity to be seized. Viewed in this light, life becomes inspiring, not in spite but because of its struggles, and we are able to greet the unseen with a cheer, counting it unmixed joy when we fall into the many temptations which, varied in form, dog our steps from the cradle to the grave. The soldier who is called to the front is stimulated, not depressed; the officer who is bidden by his general to a post of great responsibility, and so of hardship and peril, is thrilled with the joy of his task. An opportunity has been given him to prove himself worthy of great trust, which can be done only at the cost of great trouble. This is a true picture of temptation. And the result of it all is a nature invigorated and refined, a character made capable of close friendship with God, to say nothing of the unmeasured joy that is the attendant of nobility of soul and stalwart Christian manhood.—*Bishop Brent.*

TRIBULATION

FOR THE SIXTEENTH SUNDAY AFTER TRINITY

HORRIBLE as war is, and particularly this present war, we are aware of the suffering and misery largely because they are forced upon our attention in so spectacular a way. Death comes suddenly and sharply upon men still vigorous and healthy and in their prime, property is destroyed with the flash and roar of cannon, and the treasures of prosperous peoples, and the still more precious glories of the arts, are swept away in a twinkling. Cruelty and lust and greed threaten civilization itself; and all humanity are sharers in disaster.

Yet in times of peace we are heirs to the same tribulations that war makes so plainly visible. Cold and hunger, grief and sorrow, brutal selfishness, cruel disregard of suffering, exploiting the weak, desecration of womanhood, disease and death—what evil of war is not also the walking-mate of the "piping times of peace"?

A vast army of physicians and nurses is working upon the battlegrounds of the world's greatest war; and because we cannot help but know of it, we are thrilled by the nobility of the sacrifice, of the courage and loving service. But a cup of cold water given in the name of a disciple to one needy individual calls for as great a measure of praise and reward. The mercy shown on the battle-field calls forth our admiration mainly because of its striking character; but how can it be more courageous or loving than that which is displayed in the every-day practice of physician and nurse?

St. Paul and his fellow-laborers were not at warfare with any man; yet their tribulations were many. They endured hardships as good soldiers of Christ. No ruler demanded the life of the son of the widow of Nain; but her son was carried out dead before her. Because tens of thousands of mothers weep together for sons slain, is their grief any the less, or can the multiplied woe of a host of mothers be greater than that of one bereaved of her boy?

No, it is not the enormity of the disasters of war that should horrify us; but the sin of war itself that deliberately brings these things upon the race. The soundless and unseen battles that are fought daily, wherever men and women believe and strive, take their awful toll of health and strength and life also. Tuberculosis, cancer, intemperance, the social evil and the preventable diseases of little children, slay more than war has ever done. But they are accompanied by no unfurling of flags or blare of bugles. No cheering crowds give them courage to die, who fall by the might of such enemies to peace and life and joy. War is a fearful thing indeed, a cruel thing; but so is the thing that men (crying "peace," when there is no peace) call peace.

You who read, is there no sorrow, no weight of grief or disappointment, no bitter problem to solve, no tribulation in the midst of the security of peace? We have no cause to belittle our own tribulations because those of war loom greater in the aggregate; for our tribulations are ours to face, and they will not be denied. Of the many things that war can teach we may learn easily this one thing—that tribulation, like the rain, falls upon the just and the unjust alike; and that we are all one of a great multitude that must suffer and endure as best we may. The way out is not even enduring, but *understanding*.

For war and all other ills there is no physician but Christ. He sustained St. Paul and all other saints and martyrs. He restored the only son to his widowed mother. He is Bread and Wine to the hungry and thirsty. Shelter to the storm-driven, Strength to the weak, Life to the dying. He is the Way to them that are out of the way. He alone is the Prince of Peace.

R. DE O.

THE LATEST

QUORUM OF BISHOPS WILL ATTEND

ST. LOUIS, Mo., September 22nd

BISHOP TUTTLE states that a sufficient number of Bishops have promised to attend the special session of the House of Bishops at Minneapolis, October 7th, to insure the session being held.

IF YOU would have the priestly gift of sympathy, you must be content to pay the price; like Him, you must suffer.—*F. W. Robertson.*

THRILLING EXPERIENCE OF AN ENGLISH CLERGYMAN

Red Cross Chaplain, Imprisoned, Sentenced to Death, and Reprieved

POET LAUREATE WRITES FIERY LETTER TO THE "TIMES"

Four Thousand from "Church Lads' Brigade" Enlist

OTHER LATE ENGLISH NEWS

The Living Church News Bureau
London, September 8, 1914

THE Rev. B. S. Bouchier, vicar of St. Jude's-on-the-Hill, Hampstead Garden Suburb, North West London, who arrived in London at midnight yesterday week, has come direct from the western area of the war after fifteen days of very trying experience in Belgium. In the middle of last month he went out as chaplain, under the Belgium Red Cross. While in Brussels he witnessed its seizure and occupation by the German army. He then received orders to set out to the Dutch frontier, with a view to finding some doctors and nurses who were missing. Starting with only two others in a motor car, he reached Louvain on the night of August 24th. This town he left in the early hours of the 25th, the very day on which it was so ruthlessly destroyed. From Louvain they proceeded through some thirty miles of the lines, reaching Hasselt on the 26th. Here the three were summarily arrested, and kept under guard the whole day, being sent at night to Tongres. After a prolonged examination, in the course of which they were subjected to the deepest humiliation, they were ordered to be shot at dawn. For the night they were imprisoned in the guard room, being given a little straw to rest upon, but no sort of food. Dawn came, but not the death anticipated through those weary hours. The German commander ordered all three to be taken to the fortress at Cologne. Their twelve hours railway journey was not only tedious but thrillingly eventful, for, first, at Liége a great multitude of maddened soldiers sought to lynch "these accursed English dogs." They leapt on to the carriage and seized every document and paper. The train, as it proceeded, was constantly stoned, and execrations were hurled at it at every station. At length Aix-la-Chapelle was reached about midnight, and the three prisoners were marched between troops, to protect them from the infuriated mob, to the military barracks. During the night they were condemned to lie in a dungeon below the level of the ground, on straw which was alive with vermin. Soldiers with fixed bayonets stood near all night. Next day they were called up for further examination, stripped, and searched. At night they were conveyed to the fortress prison and there incarcerated. This English priest's cell was the size of a large coffin, with no window and with just a small plank bed. After practically no food, save a slice of black, sour bread, the prisoners were taken before the governor, who flew into a passion and bitterly cursed the English. This done, after many hours' solitary confinement, each had to undergo the prison bath and assume the prison garb. Every single possession was taken from them, and they were taken back to the cells. That night, however, one of the military authorities intervened and insisted that a permit allowing them to reach the Dutch frontier at Maastricht should be drawn up. Eventually this was done, and after several minor adventures and two days by rail and sea all three arrived home safely.

A Priest's Exciting Experience

THE BISHOP OF LONDON
as Chaplain in the British Army
[From "The Sketch," London]

Under the heading of "A Holy War" Mr. Robert Bridges, the Poet Laureate, has had a letter in the *Times* newspaper to which I think the attention of readers of THE LIVING CHURCH should be drawn. An utterance like this from such a true apostle of culture and from a man of such high moral and religious ideals as Mr. Bridges must necessarily carry very great importance and weight with us all. He begins his letter by saying that since the beginning of this war the meaning of it has in one respect considerably changed, and he hopes that our people will see that it is primarily a holy war. It is manifestly "a war declared between Christ and the Devil." The conduct of the German conscripts has demonstrated that they have been instructed to adopt in full practice the theories of their political philosophers. Their philosophers, as Mr. Bridges reads them, teach openly that the Christian law of love is silly and useless, but that brutal force and cruelty are the useful means of attaining success in all things. Continuing, Mr. Bridges says:

Poet Laureate's View of the War

"As for these enlightened philosophers, their doctrines are plainly an apostasy from the Gospel—and this they do not scruple to avow; and their tenets are only a recrudescence or reassertion of the barbarism which we hoped we had grown out of: it is all merely damnable. But it seems to me that, judged only as utilitarian policy, it is stupid; and that they blundered in neglecting the moral force (for that is also a force) of the antagonism that they were bound to arouse in all gentle minds, whether simple or cultured. It was stupid of them not to perceive that their hellish principles would shock everything that is most beloved and living in modern thought, but the 'humanitarian' tendency of the time and the respect which has grown up for the rights of minorities and nationalities. Now, not to reckon with such things was stupid, unless they can win temporary justification by immediate success."

What success is possible, Mr. Bridges goes on to say, for those who thus outrage humanity, remains to be seen; but they cannot be allowed the advantage of any doubt as to what they are about:

"Those who fight for them will fight for 'the devil and all his works'; and those who fight against them will be fighting in the holy cause of humanity and the law of love. If the advocacy of their bad principles and their diabolical conduct do not set the whole world against them, then the world is worse than I think. My belief is that there are yet millions of their own countrymen who have not bowed the knee to Satan, and who will be as much shocked as we are; and that this internal moral disruption will much hamper them."

The "infernal machine," he adds, which has been scientifically preparing for the last twenty-five years is now on its wild career like one of Mr. Wells' inventions, and wherever it goes it will leave desolation behind it and put all material progress back for at least half a century. There was never anything in the world, Mr. Bridges says in conclusion, worthier of extermination, "and it is the plain duty of all civilized nations to unite to drive it back into its home and exterminate it there."

It appears that over four thousand members of the Church Lad's Brigade have already joined the colors, and there is a movement on foot to record one or more battalions of members of the Brigade. Messages to the Brigade have been received from Field-Marshall Lord Grenfell and the Archbishop of Canterbury. Lord Grenfell, who is connected with the C. L. B., is confident that every member of the Brigade will do his duty to God and King with patience and self-sacrifice in his country's need, and that even the youngest will, by careful attention to drill and musketry, fit himself for the eventual defence of these shores.

Boys Join the Colors

The Archbishop's message reads as follows:

"This hour in our English history tests the fibre of us all. From the outset of its life the Church Lads' Brigade has set itself to increase and deepen the spirit of self-sacrifice and devotion to the

duties of Christian manhood and citizenship. I rejoice to know that the Brigade is now taking its part in response to the national call, and is supplying from its older members a great number of the recruits which England needs both for the regular army and for the territorial force, and that the younger lads are showing themselves ready to give active help in such duties as may fall to them. All this is being done with a will. But, what is more, this spirit of self-denial is part of a power which comes to us through our holy faith; and that faith, if we are true to it, makes our service be of the best possible kind. The Church Lads' Brigade has now the opportunity of making clear what Christian boyhood and Christian manhood can be and do at a time so critical.

"For all this we need in a very special degree to seek day by day from God through our Lord Jesus Christ the forgiveness of our manifold sins and shortcomings in His service. We need, and we prize above all, the strengthening and refreshing of our souls in the Holy Sacrament of the Saviour's love. We all need that help. It is not wanted only by those who at such a time have the privilege of military or naval service in our country's cause. It is wanted by every single one of us, and as he strives, in these memorable weeks, to be doing his own little part in the setting forward of God's service amid the surroundings of our daily life in the parishes of England. May the Lord Himself inspire and bless and guide us in whatsoever He gives us to do as Christ's faithful soldiers and servants."

The Clergy as Soldiers

With reference to the question of the clergy and the call to military service, the Bishop of Oxford says he believes it never has been permitted to anyone in holy orders, voluntarily to serve as a soldier. And it is particularly gratifying that the Bishop of Chelmsford takes the same view, and has also acted upon it. He writes that he has received several requests from among the clergy of the diocese to join the fighting line, not as chaplains but as combatants. He has felt compelled to refuse his consent in each case. He does not see that the Church, in her ordination service, leaves him any option. The man ordained "must forsake" all else than the purely spiritual. He thinks the priest can serve his nation even more at home than in the fighting line.

On account of the war, the Oxford Diocesan Conference, which was to have been held towards the end of this month, has been abandoned. And owing to the same cause, the annual conference of the Church of England Men's Society, which was fixed to be held in London in the middle of October, has been postponed. Leave has been given to the four clerical members of the staff to offer their services, as chaplains, to the war office, through the chaplain-general; and two members of the lay staff have been given leave to volunteer as soldiers, with the promise that their positions would be kept open.

Special services in Lincoln Minster during the war include a daily celebration of the Holy Eucharist in the military chapel at seven o'clock. This Mass is in addition to the usual one in the lady chapel at eight o'clock.

The Russian War Prayers

Last week's *Church Times* contained a translation of the special prayers for the war, set forth by the Russian Holy Synod, and published after the German declaration of war in its official journal for use in all the churches of the Empire. In all three additions of prayers special mention is made of the Allied armies; and "it will be a consolation to many of us to know," in the words of the prefatory note to the translation, "that our brave soldiers are being remembered in every town and village from the Baltic to the Pacific, and from the Arctic Ocean to the Caucasus."

Bishop's Palace Burned

The Bishop of Llandaff's palace at Llandaff, near Cardiff, has been destroyed by fire. The Bishop and his household were away at the time. The fire, which broke out early one morning, was first noticed by a party of motorists from Cardiff, and many of the valuables, including pictures, were rescued, but the fire brigade summoned from Cardiff could not save the building. The palace, a large square structure, and of no architectural value, was built in 1751 for Rear Admiral Mathews, then Commander in chief of the Mediterranean Fleet, by his friends, but he declined to live in it, and it became the Episcopal residence sixty years ago. The old Bishop's Palace, the massive gateway of which is still standing, was destroyed by that fiery Welsh chieftain, Owen Glendower, early in the fifteenth century.

Death of Rev. G. E. Barber

The *Church Union Gazette* (the monthly journal of the English Church Union), contains in the current number an interesting "appreciation" of the Rev. George Edward Barber, lately deceased at the age of 45. Mr. Barber had served for some twenty years as senior curate of St. James' Hampstead Road, and was an earnest supporter of the E. C. U., as one of the vice-chairmen of the St. Mary-le-bone and St. Pancras branch of the Union. But to many, as is here pointed out, he was chiefly known for his devotion to the cause of intercommunion between the English Church and the Old Catholic bodies on the Continent:

"In 1908, in conjunction with Dr. Collins, the then Bishop of Gibraltar, he founded the Society of St. Willibrord, which has for its object the cultivation of friendly relations between the Anglican and foreign Old Catholic Churches. To this cause, so dear to his heart, Mr. Barber was ever ready to give ungrudging support. He made friends with all the Old Catholic Bishops and leaders abroad, by whom he was highly respected, and lost no occasion in furthering such intercourse. The establishment of an Old Catholic mission for foreigners in London was mainly due to his untiring efforts. When, last autumn, a prelate of the Dutch Old Catholic Church, the Bishop of Haarlem, paid a visit to the English Church, it fell to the lot of Mr. Barber, as secretary-general of the Society of St. Willibrord, to make arrangements for the event.

"He was taken ill while out in Switzerland last spring, and never recovered from this illness. It is a pathetic incident to record that the Old Catholic priest of Trimbach was called to his bedside to administer the sacraments to him."

He was able, however, to return to England before departing this life. Of our holy charity we may well pray for him in the very impressive and beautiful words of the opening part of the Russian Contakion of the Departed, which has now become so familiar to many English Church people: "Give rest, O Christ, to Thy servant with Thy Saints." J. G. HALL.

A DEVOTIONAL RETREAT IN WAR TIMES

BY FLORENCE E. YOUNGS

AS I trudged at the heels of the porter from the station to the convent of St. Thomas-the-Martyr, Oxford, the newsmen were calling the stop-press editions announcing that England had declared war; so that it was with a heavy and solemn heart that I began my Retreat. No one who loves and understands the Anglo-Saxon spirit could possibly have been in England this summer without sympathizing heart and soul with her in her splendid sacrifice for honor's sake, her chivalric defence of Belgium against the Kaiser's wanton disregard of civilized procedure, and her wise and sane recognition of the fact that those who love liberty must not leave the free nations to be devoured piecemeal, but must fight at once with them, shoulder to shoulder.

So it was indeed with a hearty desire to pray that one entered the solemn precincts of the convent.

Fifty-four women had accepted the invitation; forty-eight were able to come, in spite of war. Fr. Sharp was the conductor.

At breakfast next day the Mother Superior asked for a show of hands of those who wished to hear daily the most important news of the war, not that we might be distracted, but that we might pray intelligently, and that we might, having our natural anxiety allayed, give ourselves more fully to Retreat. Every hand went up. Thereafter, in a few words, we were told night and morning, the general tenor of affairs.

It was a wonderful Retreat. Kneeling in the stalls, for hours, in absolute quiet, one heard the marching Territorials entraining; the murmur of those going with them to the station; the thousand sounds—and then the silence.

Through it now and again, came the quiet voice of the priest in supplication, or in teaching. Each time we assembled for instruction some face would be missing; nurses called to the front; husbands whose sons were going; wives whose husbands must go. And with the passing of each calm, kind face, one redoubled one's prayers. Throughout we prayed for the wounded enemy, as indeed the whole Church is doing.

It was hard coming forth from Retreat, with its peace, its charity, its beautiful devotion, to the knowledge of cruelty, lust, and crime. Nothing of these things had been told us in the quiet of Retreat. But one brought from the few days' seclusion the great belief, the dominant note of the Retreat—"God is our hope and strength, a very present help in trouble: therefore will we not fear though the earth be removed, and the hills be buried in the depths of the sea."

"A FRIEND loveth at all times and is a brother born for adversity."—*Book of Proverbs.*

DEATH OF REV. DR. LUGSCHEIDER

Efficient Agent of New York City Mission at Ellis Island

LAYMEN'S EFFICIENCY CONVENTION TO BE HELD

Standard Oil Co. Will Forward Missionary Monies

OTHER LATE NEWS OF THE METROPOLIS

New York Office of The Living Church
11 West 45th St.
New York, September 21, 1914

WORD was received in New York last week of the sudden death, caused by heart trouble, of the Rev. Ferdinand Lugscheider, Ph.D., Mus.Doc., at Rotterdam. He had been spending the summer holidays in Europe, accompanied by his wife and three children. Dr. Lugscheider was on the staff of the City Mission Society of New York, and was stationed at Ellis Island as chaplain to the immigrants. He also did considerable work among the Italians at the Church of San Salvatore in Broome street, Manhattan. His thorough knowledge of about a dozen languages and dialects made him one of the most valued mission workers amongst foreigners.

For several years Dr. Lugscheider was a Franciscan monk at Jerusalem. He was received into the ministry of this Church by the late Bishop Potter at the Cathedral on Easter Day, 1907, after his renunciation of the Roman obedience.

Interment was made in the churchyard of the English church ot Rotterdam.

For Greater Efficiency

Church laymen of New York Metropolitan district announce a Laymen's Efficiency convention, October 16-19. The speakers will be Bishop Greer, Bishop Burch, the Rev. Dr. Manning, the Rev. Dr. Reiland, Hon. John Wanamaker, the merchant and publicist, Hon. Thos.C. T. Crain, Judge of the Court of Special Sessions, and Hon. John K. Sague, appraiser of the Port of New York. Mr. Wanamaker is to speak for peace, his subject being the War in Europe, and the other laymen, both Churchmen, speak of Church conditions and laymen's part in helping them. The topic of the convention is "The Call to Men," and the objects of it are to show that laymen are willing to give themselves to personal volunteer work, and that there are efficient methods for material work of the Church such as are not now generally employed.

Sessions of the convention are to be held in Synod Hall of the Cathedral. The mass meeting of citizens will be on Friday evening, October 16th, and a conference of volunteer workers on Saturday evening. In the Cathedral the Rev. Dr. Reiland of St. George's preaches at 4 on Sunday, October 18th, on the convention topic, and in Trinity Church the Rev. Dr. Manning speaks on the same topic on Monday, October 19th, at noon. Besides these, more than fifty rectors preach on the topic at either morning or evening service on Sunday, October 18th, in their own churches. The fifty include the Rev. Dr. Stires, St. Thomas'; the Rev. Dr. Gates, Intercession; the Rev. Dr. Peters, St. Michael's; the Rev. Dr. Mottet, Holy Communion; the Rev. Mr. Ericsson, St. John's, Yonkers; the Rev. Dr. Pelton, St. James', Bronx; the Rev. Mr. Hamilton, St. Paul's, Paterson; the Rev. Mr. Walkley, Grace, Orange; the Rev. Dr. Hester, Messiah, Brooklyn; the Rev. Dr. Homans, Grace, Jamaica; and the Rev. H. H. Hadley, St. Paul's, Newark.

New York laymen have for some years been among the first in the Church to study efficient methods of work, not in the Church alone but in all religious bodies, often proving them out for the benefit of the Church. They have been in touch with laymen of London, and it is interesting to note that on almost the same date as the New York convention there is to be held in London the first meeting of the Central Board of Finance, designed to put into the Church of England better financial methods. The new board is required to have a majority of laymen. In its announcements are some of the precise arguments put forth by the New York Church laymen.

Last February, at a conference held in Synod Hall, Bishop Greer appealed to New York laymen for help. He commended what had been accomplished, praised especially the zeal of the workers, and asked for larger plans. A Laymen's Efficiency League was formed—a committe, not an organization—and in it and in charge of the convention now to be held are central committees of parish men's clubs of the Bronx, of Brooklyn and Manhattan, individual clubs of New Jersey and Westchester parishes, and the Seabury Society of New York. All of these have records of creditable work, and the League has now definite plans to follow the holding of the convention. Chief among these is the economic organization of a parish on its material side. Nothing is done by these laymen that the Church provides official agencies to do. There is therefore no duplication of effort, and of course there is loyalty in all things to Church authorities. All forms of work are helped. The chairman of the league is L. O. Morny, and the chairman of the finance committee is Alonzo Potter, the son of the late Bishop Potter. Sixty Church laymen comprise a general committee for the convention.

Standard Oil Forwards Money

The Standard Oil Compnay has agreed to transmit for a number of foreign mission boards in the United States payments to their missionaries in the uttermost parts of the earth, without compensation or other reimbursement for the actual cost of exchange. It will supply any amount desired up to $25,000 a day. These boards have about two thousand missionaries in the Far East alone and the quartely payments aggregate about $250,000. The company made only one condition, and this was that all its business was to be transacted through one man. E. Walter Roberts, assistant treasurer of the Board of Missions, was elected as general treasurer.

Heretofore the home offices of these missionary societies have paid their representatives on the field by foreign drafts. This method was made impossible by the war. Since the European war began, officers of the boards have been greatly worried on account of their missionaries. There was money to pay them, but no way to get it to them by draft or in gold. They have been sending cable messages to the superintendents of the missions instructing them to borrow the money in the nearest city, but soon this credit would be exhausted.

The treasurers of the boards held a joint meeting recently and voted to appeal to some American mercantile house doing business in every part of the world. They decided to ask the Standard Oil Company to become the agent of the mission boards for the transmission of money to their stations. The result was that the company, through A. C. Bedford, the treasurer, at once indicated its willingness to undertake the task.

Our board expects to make use of the offer mainly in China, Japan, and the Philippines.

Work Among Colored People

There will be held in New York from October 6th to 9th the thirtieth annual conference of Church Workers Among Colored People, the meetings of which are appointed for St. Philip's Church. Beginning on Tuesday evening there will be an address of welcome by Bishop Greer, and a response by the president of the conference, Archdeacon Delany, of North Carolina, with the annual sermon by the Rev. George Frazier Miller, D.D., Brooklyn, N. Y., and a paper of necrology by the Rev. Emmet E. Miller, Petersburg, Va. Wednesday begins with a corporate Communion, and later will be given the president's address and papers and discussions on a number of practical subjects. The sessions will be continued evenings and mornings, and Friday is designated as Woman's Auxiliary day.

CHICAGO CLERGY IN RETREAT

Preparation for the General Mission

DEAN SUMNER APPRECIATED IN THE DIOCESE

Quiet Day Arranged for Auxiliary

OTHER LATE HAPPENINGS IN THE CITY

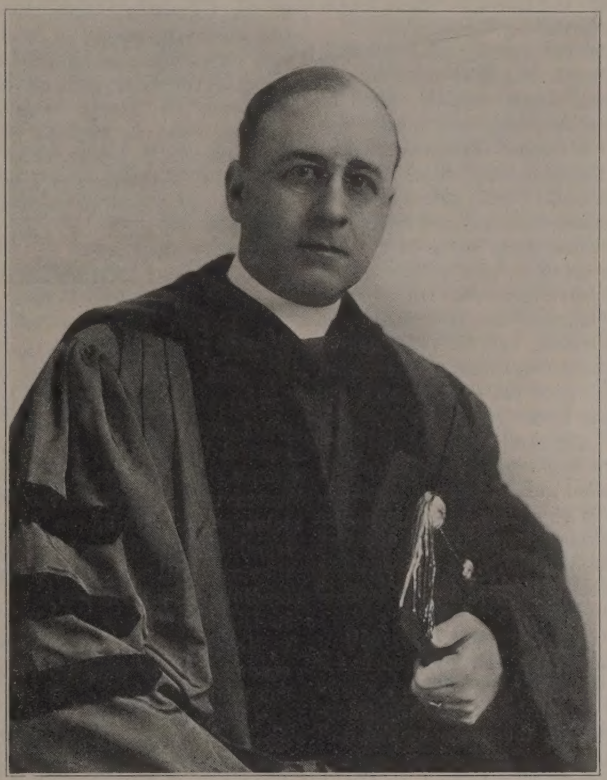
The Living Church News Bureau
Chicago, September 21, 1914

THE Retreat for the clergy of the diocese began with Evensong, on Ember-Wednesday, September 16th, at 8:00 P. M., in the Cathedral. Bishop Anderson read the service, assisted by Dean Sumner. There was a large attendance of the clergy, and the hymn-singing, accompanied by the Dean on the organ, was very hearty. Bishop Anderson made a brief address, giving some instructions as to the schedule of the Retreat, and also urging upon the clergy the observance of Sunday October 4th, as the "Day of Prayer for Peace" requested by President Wilson. The Bishop authorized for use all the Prayers for Peace published recently in THE LIVING CHURCH. He also urged upon the clergy the observance of the strictest neutrality in any pulpit utterances which they might make concerning the war. Referring to the forth-coming parochial missions to commence on All Saints' Day, the Bishop particularly requested the clergy to attend the missions in their respective neighborhoods, and to urge their people to do the same, in the cases of those congregations not to be visited by any missioner. He suggested that some one mission be chosen by each person at the outset, especially by the younger clergy, that it be attended steadily, in as much better than the plan of going from one church to another to hear various speakers. He hoped that all the clergy could arrange to be present during the entire Retreat, allowing only such duties as Burial services to keep them from the Cathedral. The meditation of the evening was then given by Fr. Bull, the theme being from the Twenty-seventh Psalm, "Seek ye My Face." On the second day there were three meditations, that in the morning being "God with us"; in the afternoon, "The Cure of Souls"; in the evening, "Forgiveness." The readings

at meals were from Fr. Congreve's book, *The Interior Life*. The Holy Eucharist was celebrated daily at 7:00 A. M., Matins following at 9:30, Evensong at 5:30, Compline closing the day at 9:00 P.M. The Rule of Silence was observed throughout, and much reading and meditation was thus made possible between the services. The themes on Fridoy, the second day, were on "The Priestly Life," and the meditations, like all the others, were must helpful, deeply devotional and illuminating. The Retreat closed after the early celebration and the breakfast following, on Ember Saturday, September 19th. Many of the clergy were able to spend these three nights and nearly three days at the Cathedral, rooming in the clergy house and other buildings, though many others were obliged to return daily to their parishes for their regular services and other imperative duties. There were some visiting clergy from neighboring dioceses, including Bishop Webb of Milwaukee, and the whole Retreat was of great benefit to all who were fortunate enough to be present.

Dean Sumner Elected Bishop

The diocese of Oregon, in electing Dean Sumner as their Bishop, on Thursday, September 17th, called to their leadership one who is easily the best known and foremost priest of the Middle West, and one of the best known citizens of Chicago. Under his leadership the Cathedral has become an active centre of philanthropic work, and has defined its influence along the lines of Churchly life and service. He has raised thousands of dollars for the improvement and enlargement of the Cathedral buildings, as well as for the yearly support of the varied work now regularly carried on by the efficient staff of clergy and by the Sisters of St. Mary. At this writing he has not yet reached a decision as to accepting his election to the Oregon episcopate. If he goes, Chicago will be much the poorer. If he accepts, Oregon Churchmen will deserve not only the congratulations of the entire Eighth Province, but of all the citizens of their growing and enterprising state.



VERY REV. W. T. SUMNER, D.D.
Bishop elect of Oregon
[Photo by Gibson, Sykes & Fowler, Chicago]

Quiet Day for Churchwomen

On the Feast of St. Michael and All Angels there will be a "Quiet Day" for the Churchwomen of the diocese, held under the auspices of the Chicago branch of the Woman's Auxiliary. The services and meditations will commence at 10 A. M. and will close at 3 P. M. Luncheon will be served by the Sisters of St. Mary in the Mission House at 12:30 P. M., at 25 cents per plate. All who are to take luncheon are asked please to notify the Sisters as soon as possible, at 850 Washington boulevard (St. Mary's Mission House). The meditations will be given by the Rev. Dr. John Henry Hopkins, rector of the Church of the Redeemer, Hyde Park. During recent years this "Quiet Day" has become a regular feature of the early fall, in the work and life of Chicago Churchwomen.

Fortnightly Luncheons

The executive committee of the diocesan Board of Missions has begun its new series of fortnightly meetings, at luncheon, and met this Monday, September 14th, at the City Club. One of the most interesting of the new departures brought before this committee within recent months is the preliminary work undertaken by the Rev. Thomas M. Baxter, in canvassing West Englewood in the endeavor to establish a new mission in that section of Chicago. The prospects are bright for the formation of this new mission. Similarly thorough and enegetic work in four or five other parts of Chicago would undoubtedly result likewise in the formation of new missions, all of which are greatly needed.

Religious Education Is Aided

The diocesan Board of Religious Education is also holding frequent and valuable meetings. The first was on September 7th, and as a result the Rev. C. H. Young, chairman of the board, and the Rev. F. E. Wilson, secretary, went to Batavia and helped to organize a Sunday School Institute in that part of the diocese, on Sunday afternoon and evening, September 20th.

TERTIUS.

DEAN SUMNER ELECTED BISHOP OF OREGON

HIS selection enthusiastically acclaimed by both clerical and lay delegates, the Very Rev. Walter T. Sumner, Dean of the Cathedral of SS. Peter and Paul, Chicago, was elected Bishop of Oregon last week by the called convention in Trinity parish house, Portland. The convention met at 10:00 A. M., on Wednesday, September 16th, and adjourned shortly after midnight the next morning.

After a celebration of the Holy Eucharist in Trinity chapel at 9:00 A. M., the convention was called to order by the Very Rev. H. M. Ramsey, Dean of the Pro-Cathedral, Portland. The Rev. A. A. Morrison, Ph.D., rector of Trinity, was elected temporary chairman. After the fixing of the Bishop's salary and the appointment of a committee to draft a memorial to the late beloved Bishop, the Rt. Rev. Charles Scadding, D.D., the business of the election was taken up.

The following names were discussed and voted upon: the Rt. Rev. Sheldon M. Griswold, D.D., Bishop of Salina; the Rev. E. L. Parsons, rector of St. Mark's, Berkeley, Cal.; the Rev. John Henry Hopkins, D.D., Church of the Redeemer, Chicago; the Rev. Wm. C. Robertson, Christ Church, Chattanooga; the Very Rev. Walter T. Sumner, D.D., Chicago; the Rt. Rev. C. S. Burch, D.D., Suffragan Bishop of New York; the Rev. C. H. Young, Christ Church, Woodlawn, Chicago; and the Very Rev. J. W. Gresham, San Francisco, Cal. Several selections were made by the clergy, which the laity refused to confirm.

The election of Dean Sumner came as the climax of a strong undercurrent of sentiment in his favor which prevailed throughout the session. He was nominated by the Rev. Frederick K. Howard, superintendent of City Missions in Portland and chaplain of the Good Samaritan Hospital. After hours of deliberating and balloting, he was agreed upon as a man splendidly qualified for the Episcopate of Oregon and demanded by the peculiar needs of the diocese. This was the mind of the convention emphatically and enthusiastically expressed.

Dean Sumner, Bishop-elect, is one of the foremost figures among the clergy of the Church, and one of the foremost citizens and social workers of Chicago. Born in Manchester, N. H., December 5, 1873, he was graduated at Dartmouth College with the degree of B.S. in 1898, and at the Western Theological Seminary in 1904. He was ordained deacon in 1903 and priest in 1904, both by the present Bishop of Chicago, and began his ministry as priest in charge of St. George's Church, Chicago, and secretary to Bishop Anderson. In 1906 he was appointed to his present position as Dean of the Cathedral and superintendent of City Missions. The Chicago Cathedral is in the heart of what was the red light district of the West Side, and its work in recent years has been of a distinctly militant character against the sin that is intrenched in the district. Dean Sumner has therefore made a close study of the whole subject of social vice, and as chairman of the now well known Vice Commission of Chicago, and influential in determining its report, he has obtained a national reputation. He has also been a member of various public bodies dealing with social service in many forms. Thus he has been since 1909 a member of the Chicago Board of Education; is first vice-president of the Juvenile Protective Association; chairman of the General Advisory Committee of the United Charities; president of the Wendell Phillips Social Settlement for Colored Persons at the

Men's Institute, Chicago; secretary of the Church Association in the Interest of Labor; chairman of the Chicago diocesan Social Service Commission and of the Tribune Lodging House for Unemployed Men; a member of the joint committees on Payment of Prisoners, Loan Sharks, and on Child Labor; a member of the advisory committee of the Citizens' Health Association, of the Chicago Children's Benefit League, of the Illinois Industrial Home for Girls; state representative in the International Prison Congress; a member of the advisory council of the Boy Scouts of America; a member of the advisory board and chaplain of the Three Arts Club of Chicago; and chaplain of the First Illinois Cavalry, I. N. G. He was a deputy from Chicago to the General Convention of 1910.

EUROPEAN EXPERIENCES OF REV. ALSOP LEFFINGWELL

THE Rev. Alsop Leffingwell of Milford, Conn., who has just returned by the *Ancona,* had some interesting experiences. Part of his trip was in company with the Rev. Dr. Cyrus Townsend Brady and family who also returned by the *Ancona.*

Mr. Leffingwell knew nothing of the war till after his ship left Trieste; and then only that Austria had threatened Servia. However he learned more with disagreeable rapidity, when he boarded an Austrian Lloyd liner, the *Adelsberg,* and found himself the sole Anglo Saxon on what a London *Times* correspondent afterward informed him was the "last boat" down the Dalmatian coast. The boat was simply packed with officers and reservists en route to Sebenico, Spolato, Cattaro, and especially Ragusa and Castel Nuovo, the fortified ports along that coast. Conversation was almost out of the question, all available chairs were preëmpted, the two decks were literally covered with sprawling men thick as sardines in a box, and the only cabin the clergyman could obtain was a little stifling hole into which three officers were crowded with him. Continental-wise, they insisted on closing every port hole, together with the door, though the nights were hot outside and the ship hotter still within.

The following morning, Mr. Leffingwell ventured to land, for a brief hour, in Sebenico. He was immediately seized by the lynx-eyed guards who, with loaded and bayonetted muskets, dragged him into the huge throng of reservists, lined up in the barracks to get their papers. However through the kindness of an officer from the passengers of the *Adelsberg,* he at last managed to escape and nonchalantly strolled back to the boat, as if examined and approved for the war.

His next experience, a day or two after this, was in Cattaro, the last port of the Austrians on the Adriatic and but a short walking distance from the Montenegrin frontier. Here he was actually taken off the ship (which he had had no intention of leaving), at once surrounded on the docks by the military, who suspected him of being a spy masquerading as a clergyman. Recalling that a Servian had lately been caught in Sebenico and found to be a spy, though boldly proclaiming himself "American," Mr. Leffingwell at once appreciated his predicament. But after a prolonged effort on both sides to understand one another, a little porter came up and, in very broken English, was able to solve the perilous problem, and the clergyman was permitted to return to the *Adelsberg,* giving his word that he would remain there; although, up to that point, the military seemed inclined to take him into confinement.

Next day he visited Durazzo and found "King" William of Weid to be nothing more nor less than "Mayor of Durazzo," as afterward described by the aforesaid London *Times* correspondent who joined the passengers at the Albanian capital. Durazzo, Mr. Leffingwell says, was simply filled with fierce Albanians, armed to the teeth. The "Palace" was not much more than a New York business man's summer residence and the entire place was but a semi-village, dirty, ugly, odorous, and altogether repellant, except in the way of astonishing novelty. Austrian and Italian warships in the harbor pointed telescopes by day, and flashed search lights by night, and their presence and guns alone held the Prince on his throne. Night firing, on the hills and outskirts of Durazzo, was plainly audible, and the soldiery at least seemed to be a lot of cut throats.

Acting on the advice of Mr. Moore, the London *Times* man, the clergyman took the first Italian boat from the island of Corfu, to Brindisi, and thence hastened to Naples; only to arrive there in the midst of the tremendous confusion and stress of hundreds of other Americans, likewise unable to obtain money, homeward passage, news, or anything of a definite nature. After this nightmare experience had become partially reduced, he joined Dr. Brady's family in Rome; thence going with them to Florence, where he was able to give the Holy Communion to the Holy Trinity English congregation, whose vicar had gone to England long before on his annual holiday.

Out for a late afternoon walk with Dr. Brady, Mr. Leffingwell was shoved by a gang of youthful pickpockets. Promptly he called to his companion, "Look out!" Dr. Brady, also pushed by the thieves, put hand in pocket and cried, "It's all gone; wallet and everything!" Promptly the two clergymen rushed for the young man who had pushed into them, seized, and began to examine him. But he broke away and ran for several blocks, pursued by the two priests and half of Florence, all yelling at the top of their lungs. Dr. Brady tripped and fell heavily, ripping his trousers into ribbons and badly tearing his hands and knees. At once he was on his feet again, displaying astonishing agility for a man weighing considerably over two hundred pounds, and was on the spot almost as soon as the thief was caught. The man proved to be a "notorious crook" according to the police; but the pocketbook, representing over $500 in money, travellers' checks, and letter of credit, was not found. It was evidently passed to some confederate. The pickpocket is now languishing in an Italian prison.

The two clergymen served the American Relief Committee in Rome, Dr. Brady being one of the most active members thereof. "On no account would I have missed and on no account would I repeat those night-mare experiences," is Mr. Leffingwell's summary of a trip that voices the view of the great majority of American tourists of the past summer.

IRREVERENT WORSHIP

By Zoar

THE Lord is in His holy temple, let all the earth keep silence before Him." Almost does it seem as if these words ought to be found in every church, over the arch of every chancel, as a solemn warning to every worshipper to remind him in whose house he is, before whose Presence he stands. Do we doubt the need of such a warning? Let us watch the people entering the temple of their God. Loudly talking even while the doors open, while their feet already stand in His courts, with hardly a glance toward the altar, they reach their pew, bow down for a few seconds and—incredible as it seems—resume their conversation. The Lord is in His holy temple, but Mrs. X has still something to whisper to Mrs. Z, and although the organist is already playing the processional, this "something" must be said; the things of God can wait.

Why is it that we are so irreverent? Women are the greatest offenders in that matter of talking in church; one wonders why! With the exception of a few choirboys here and there, one seldom, if ever, sees men whispering in church. And, as if to add to the irreverence of that incessant whisper, the loud beat and flutter of the fans, also in feminine hands, makes one wonder how a prayer said while the hand is violently fanning its owner can really be an earnest and sincere prayer.

Imagine if you can, a mother in the presence of an earthly King, pleading for a beloved one, and carelessly fanning herself while presenting her petition. The very idea is ludicrous, beyond our power of imagination as a real scene, and yet thousands of petitions are presented every Sunday in the courts of the Heavenly King in exactly such an irreverent, impertinent attitude. How dare we? and how patient and merciful our God is with us!

IMMIGRATION on a large scale into every country as thinly populated as ours must go on, and will go on, as long as there are other countries with denser populations and scantier resources for sustaining them. Right through history, the needy peoples have gone in and taken possession of the fat lands of their neighbors. Formerly these invasions were effected by force; nowadays they are largely affected by treaties. But always the tides flow from the lands of want to the lands of plenty. Nature is behind this movement; man has no power to check it permanently. We in America, may, if we choose, shut ourselves up in the midst of our plenty, and gorge till we are suffocated, but that will only postpone the day of a fair division of our country's riches. We shall grow inert from fulness, drunk with the wine of prosperity, and presently some culminating folly, such as every nation sooner or later commits, will leave us at the mercy of the first comers; and our spoils will be divided among the watchers outside our gates.—*Selected.*

The Provincial Ordinances

By the REV. EDWIN A WHITE, D.C.L.

SINCE the proposed Synodical Ordinances were published in The Living Church of July 11th, several letters containing suggestions regarding them have been received. These suggestions have been carefully considered, and several amendments to the proposed Ordinances have been made.

Ordinance 1, Section I., has been amended by the addition of the words "elected annually," after the words "Lay Deputies" in the ninth line thereof. This amendment has been added for the sake of uniform procedure in the election of Synodical Deputies.

Section IV. of the same Ordinance has been amended:

First. By striking out the words "In such election, each order, Bishops, Clerical Deputies, and Lay Deputies shall vote separately," as they seemed unnecessary. The fact which they were intended to state is clearly indicated in the other parts of the Section.

Second. By enclosing the word "six" in next to the last line thereof in brackets. The word "six" is intended only as suggestive as to the term of offices, and it was thought best to enclose the word in brackets to indicate this.

Third. A new sentence has been added to this Section to provide for the case of a vacancy in the office of President of the Synod. Such a provision seemed to be most wise.

Section V. The word "January" in the second line thereof has been enclosed in brackets for the same reason given above for a similar enclosure of the word "six."

Ordinance 2. The last two lines of Section I.:

(*i*) have been amended to conform more closely to the language of the Canon of Provinces.

(*ii*) of the same Section has been amended by striking out the words in the third and fourth lines reading: "as provided in Ordinance 1, Section I, of these Ordinances," because the Bishops are entitled to seats and votes, not by virtue of any Ordinances, but by direction of the Canon.

(*ii*) has been further amended by changing the first nine words of the second sentence to read as follows: "If, upon calling the roll, there be a quorum present of the persons so recorded." This is simply a change of language.

(*iii*) of the same Section has been entirely re-written. As the Synod has no power to direct a diocesan officer to perform any duty, it was first proposed to have the senior clerical deputy of each diocese and missionary district procure and forward to the Secretary of the Synod a certified copy of the testimonials of those entitled to seats in the Synod from his diocese or missionary district. But the "senior clerical deputy" is a somewhat uncertain person, and as the Secretary of the diocese or missionary district is the proper person to furnish such testimonials, it seemed better to provide that he be requested to furnish them.

Section III. is amended simply by providing that the word "December" in the fifth line thereof be enclosed in brackets for the same reason above given for the similar enclosure of the word "six."

Ordinance 4 "Of the Provincial Board of Missions" has been entirely re-written. This Ordinance, as first proposed by a Committee from the Board of Missions, and set forth in the Ordinances as first published, provided that the Synod should "provide for" a Provincial Board of Missions. Maturer thought convinced us that this provision was most unwise. If Missions, Religious Education, and Social Service were removed from the consideration of the Synod, it left practically nothing for the Synod to do except elect a few officers and amend Ordinances. It also multiplied organizations and increased expense of maintenance. The size of the Board—thirty-seven in one Province—militated against its usefulness. It would be almost an impossibility in a Province of large area to obtain a meeting of such a Board. More than that, the right of the Synod to direct a diocese to elect members of a Provincial Board, and how they were to be elected, is exceedingly questionable.

It therefore seemed advisable that the Synod should "act as" the Provincial Board of Missions, and this has been provided for in the amended Ordinance.

Lest the missionary work of the Church in the Province be confined to the Synod alone, provision has been made for the election of a Commission on Missions to act for and as the representative of the Provincial Board of Missions during the interim between its sessions. Each diocese and missionory district is represented on the Commission by one member. "Commission" was chosen instead of "Committee" to provide for the election thereon of those not members of the Synod, as such action might, at times, be desirable. While the Commission is to act in conjunction with the Provincial Secretary of the Board of Missions, when there is one, provision is made that the Commission may act when there is no such Secretary.

Ordinance 6, "Of the Provincial Board of Social Service," has also been re-written and for the same reasons given for the change in the Ordinance on a Provincial Board of Missions. At the request of some members of the Joint Committee of the General Convention on Social Service, it has been provided that the Commission may add to its number, for the reason that sometimes it may be desirable to interest a larger number of people directly in the work, and the best way to make them interested is to make them members of the organization.

It is greatly to be regretted that it was not possible to change Ordinance 5, "Of the Provincial Board of Religious Education," to conform to the same principle laid down for the two other Boards, but this is impossible, owing to the conflict between Canons 50 and 57, until the General Convention amends the Canon, or the Provincial Board constitutes itself otherwise. The Board as constituted by Canon will, in one Province, be composed of ninety members.

Ordinance 7. A new clause has been added to this Ordinance to read as follows: "These Ordinances may be amended at any regular meeting of the Synod by a majority vote of the members present." This clause will be numbered (*i*), Section I., and the former Section I. will be clause (*ii*). This amendment was made to remove any doubt as to how amendments to the Ordinances are to be made. They can be made at one Synod and by a majority vote. While the Provincial system is an experiment, it seems wise to provide that the system be kept as flexible as possible.

Ordinance 8. The word "March" in next to the last line thereof is placed in brackets for the reasons heretofore given, and the last word "made" is changed to "enacted."

These proposed Ordinances have received the careful consideration of Bishop Hall of Vermont, Mr. Francis Lynde Stetson of New York, and Mr. Joseph Packard of Maryland, and our sincere thanks are due them for the kind and painstaking work which they have done in the matter.

Initial uniformity in Provincial legislation is greatly to be desired, and it is hoped that the proposed Ordinances may conduce to such uniformity.

ORDINANCES

Suggested for the Governance of the Provinces

[N. B.—The legislation of the General Convention on the subject of Provinces is contained in Article VII. of the Constitution, and in Canons 31, 50, 55, and 57.]

The Synod of the Province of ....., in pursuance of the authority granted by the General Convention, and for the realization of the purpose of the establishment of the Provincial System, hereby sets forth the following:

Ordinance 1

of the Synod

Section I.—The Synod of the Province of ..... is and shall be composed of all the Bishops residing within the bounds of this Province having seats in the House of Bishops of the General Convention, and of three Clerical Deputies and three Lay Deputies, elected annually, from each Diocese and Missionary District included within this Province; and in addition thereto, each Diocese shall be entitled to one additional Clerical Deputy and one additional Lay Deputy for each one hundred Clergymen, or major fraction thereof, canonically resident in the Diocese at the time of the election of such Deputies. The Clerical Deputies shall be canonically resident in the Diocese or Missionary District choosing them, and the Lay Deputies shall be communicants of this Church, and having domicile in the Diocese or Missionary District choosing them. Each Diocese and Missionary District shall prescribe the manner in which its Deputies shall be chosen. The Bishops may sit and deliberate in council separately whenever they may deem it necessary.

Sec. II.—A majority of all the Bishops entitled to vote, and at least one Clerical Deputy in each of a majority of the Dioceses and

Missionary Districts entitled to representation, and at least one Lay Deputy in each of a majority of the Dioceses and Missionary Districts entitled to representation, shall be necessary to constitute a quorum for the transaction of business. Any number less than a quorum may adjourn from day to day.

SEC. III.—On any question the vote of a majority of the members of the Synod present shall suffice, unless otherwise ordered by Canons of General Convention, or by these Ordinances.

SEC. IV.—The President of the Synod shall be a Bishop having jurisdiction within the Province. He shall be elected by the Synod by a concurrent vote of the three orders, and by a plurality in each order. Each Bishop shall have one vote, and each Diocese and each Missionary District included within the Province shall have in the Clerical order, and also in the Lay order, as many votes as it has Deputies in such order present and voting. The President shall hold office for a term of [six] years, and until his successor be chosen. In case of a vacancy in the office of President caused by death, disability due to infirmity, resignation of office as such, or resignation of his episcopal jurisdiction, the Bishop next in seniority by consecration, having jurisdiction wthin the Province, shall thereupon become the President until the next meeting of the Synod, when a new President shall be elected for a term of [six] years.

SEC. V.—The Synod shall meet each year on the second Tuesday in [January] unless a different day be appointed by the preceding Synod, and at the place designated by such Synod; but if there shall appear to the President of the Synod sufficient cause for changing the place so appointed, he may appoint another place for such meeting. Special meetings may be provided for by Ordinance, and in the absence of such provision, may be called by the President of the Synod.

ORDINANCE 2

OF THE ORGANIZATION OF THE SYNOD

SECTION I.—(i) At the time and place appointed for the meeting of the Synod, the President or, if there be no President, or if he be not present, the Bishop senior by consecration of the Bishops entitled to seats and votes in the Synod who may be present, shall call to order the members present.

(ii) The Secretary of the Synod or, in his absence, the Assistant Secretary, shall record the names of all the Bishops entitled to a seat and vote in the Synod, and the names of those Deputies whose testimonials, in due form, shall have been presented to him, which record shall be *prima facie* evidence that the persons whose names are therein recorded are entitled to seats. If, upon calling the roll, there be a quorum present of the persons so recorded, the President shall so declare, and the Synod shall proceed to organize by the election of a President, when a President is to be elected, and of a Secretary. A majority of all the votes cast shall be necessary to the election of a Secretary.

(iii) In order to aid the Secretary in preparing the record of those entitled to seats in the Synod, the Secretary of each Diocese and Missionary District included within this Province, is requested to forward to the Secretary of the Synod, at least one month before the meeting of the Synod, a certified copy of the testimonials of the Deputies elected in his Diocese or Missionary District, together with a copy of the latest Journal of the Convention or Convocation of such Diocese or Missionary District.

(iv) The Secretary shall keep full minutes of the proceedings of the Synod, record them, with all reports, in a book provided for that purpose, and perform such other duties as may be directed by the Synod. He may, with the approval of the Synod, appoint an Assistant Secretary, and the Secretary and Assistant Secretary shall continue in office until the organization of the next Synod, and until their successors be chosen. If during the recess of the Synod, a vacancy shall occur in the office of Secretary, the duties thereof shall devolve upon the Assistant Secretary; or if there be none, a Secretary shall be appointed by the President of the Synod.

(v) It shall be the duty of the Secretary of the Synod, whenever any subject is to be submitted to the consideration of the several Diocesan Conventions and Missionary Convocations, to give notice thereof to the Ecclesiastical Authority of the Church in every Diocese and Missionary District included in this Province, and evidence that the foregoing requirement has been complied with shall be presented to the Synod at its next session. It shall also be the duty of the Secretary to certify to the Secretary of the House of Bishops, and to the Secretary of the House of Deputies, not later than the third day of the session of the General Convention, the names of the persons chosen by the Synod as members of the Board of Missions, and members of the Court of Review.

(vi) The Secretary and Treasurer of the Synod, if not members thereof, shall be entitled to seats upon the floor of the Synod, and with the consent of the President, they may speak on the subjects pertaining to their respective offices.

(vii) At the meetings of the Synod the Rules and Orders of the previous meeting shall be in force until they are amended or repealed by the Synod.

SEC. II.—At each meeting of the Synod a Treasurer shall be chosen by a majority of all the votes cast, who shall remain in office until the next stated Synod, and until his successor is appointed. It shall be his duty to receive and disburse all moneys collected under the authority of the Synod, and of which the collection and disbursement shall not be prescribed. His accounts shall be rendered to each meeting of the Synod, and shall be audited under its authority. In case of a vacancy in the office, the President shall appoint a Treasurer, who shall hold office until another appointment be made by the Synod.

SEC. III.—In order that the contingent expenses of the Synod may be defrayed, the several Diocesan Conventions and Missionary District Convocations included within this Province are requested to forward to the Treasurer of the Synod, on the first Monday in [December] immediately preceding the meeting of the Synod, $..... for each Bishop, Presbyter, and Deacon canonically resident in such Diocese or Missionary District as recorded in the last preceding Journal thereof.

ORDINANCE 3

OF ELECTION OF JUDGES OF THE COURT OF REVIEW

The Synod, by a majority vote, shall elect triennially at its first meeting after the regular meeting of the General Convention, one Bishop having jurisdiction within this Province, three Presbyters canonically resident in one or other of the Dioceses or Missionary Districts included within this Province, and three Lay Communicants of this Church, two of whom at least shall be men learned in the law, having domicile in the Province, to be Judges of the Court of Review in this Province. The persons so elected, except in case of death, resignation, refusal or inability to serve, and as provided in Canon 31 of the Canons of the General Convention, shall continue to be members of the Court for the term of three years and until their successors shall be elected.

ORDINANCE 4

OF THE PROVINCIAL BOARD OF MISSIONS

SECTION I.—The Synod shall act as the Provincial Board of Missions, and shall be auxiliary to the General Board of Missions.

SEC. II.—The Synod shall elect, annually, a Commission on Missions, consisting of one member from each Diocese and Missionary District within the Province, to act for and as the representative of the Provincial Board of Missions when the said Board is not in session. It shall be the duty of the Commission, in conjunction with the Provincial Secretary of the Board of Missions, if there be one, to further the efficiency of the Missionary Committees in each Diocese and Missionary District within the Province; to disseminate missionary information; to secure volunteers for missionary service at home and abroad; and to aid each Diocese and Missionary District included within the Province to meet its obligations to the general mission work of the Church.

The primary meeting of the said Commission shall be upon call of the Provincial Secretary of the Board of Missions, if there be one. If there be no such Secretary, said meeting shall be upon call of the President of the Synod.

SEC. III.—The Synod shall have power to elect by a majority vote, subject to the approval of the Board of Missions, a Provincial Secretary who shall work under the direction of the said Board, and whose compensation shall be fixed and paid by said Board. He shall hold office during the pleasure of the said Board.

SEC. IV.—The Synod, by a majority vote, shall elect triennially at its last meeting before the triennial meeting of the General Convention, one Bishop, one Presbyter, and one Layman, as its representative members of the Board of Missions to serve for a term of three years and until their successors are elected.

ORDINANCE 5

OF THE PROVINCIAL BOARD OF RELIGIOUS EDUCATION *

SECTION I.—There shall be a Provincial Board of Religious Education in this Province, auxiliary to the General Board of Religious Education, which, unless otherwise constituted by its own action, shall be comprised of the Bishops officially resident within the Province, and of five members from each Diocese and Missionary District included within this Province, elected by the several Diocesan Conventions or Missionary Convocations, or as may be provided by such Conventions or Convocations.

SEC. II.—The Provincial Board shall elect at its first regular meeting after the triennial meeting of the General Convention, one member of the General Board of Religious Education, to serve for a term of three years, and until his successor is elected by the Provincial Board.

SEC. III.—The Provincial Board shall make a report of its work to each meeting of the Synod.

ORDINANCE 6

OF THE PROVINCIAL BOARD OF SOCIAL SERVICE

SECTION I.—The Synod shall act as the Provincial Board of Social Service.

SEC. II.—(i) The Synod shall elect, annually, a Social Service Commission consisting of one Bishop, three Presbyters, three Laymen, and three women, to act for and as the representative of the Provincial Board of Social Service when the said Board is not in session.

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* The provisions of this Ordinance are established by Canon 57 of General Convention and may not be materially altered by the Provincial Synods.

The Synod shall have power to elect a Provincial Social Service Field Secretary, or Secretaries; such Secretary or Secretaries, when elected, shall be a member, or members, *ex officio*, of the said Commission. The Commission shall have power to add to its members whenever the same may be deemed advisable.

(ii) The duty of the Provincial Board and of the Commission shall be the study of social and industrial conditions within the Province, and the initiation, unification and development of the social service work of the Church therein.

SEC. III.—The Board and its Commission shall coöperate in its work with the Joint Commission on Social Service appointed by the General Convention.

ORDINANCE 7

OF THE ENACTMENT, AMENDMENT, AND REPEAL OF ORDINANCES

SECTION I.—(i) These Ordinances may be amended at any regular meeting of the Synod by a majority vote of the members present.

(ii) In all cases of future enactment, the same, if by way of amendment of an existing provision, shall be in the following form: "Ordinance —, Section —, Clause —, is hereby amended to read as follows." And if the enactment is of an additional Clause, Section, or Ordinance, it shall be designated as the next Ordinance, or next Section, or next Clause, of an Ordinance or Section; and if an Ordinance, Section, or Clause be stricken out, the existing numbering shall be retained until a new edition of the Ordinances be directed, or until changed as in the next Section provided.

SEC. II.—The Committee on Ordinances of the Synod shall, at the close of each regular meeting of the Synod, appoint two of its members to certify changes, if any, made in the Ordinances, including a correction of the references made in any Ordinance to another, and to report the same with the proper arrangement thereof to the Secretary, who shall include them in his report of the proceedings of the Synod.

ORDINANCE 8

OF THE TIME OF NEW ORDINANCES TAKING EFFECT

These Ordinances shall take effect immediately. All Ordinances hereafter enacted, unless otherwise specially ordered, shall take effect on the first day of [March] following the adjournment of the Synod at which they were enacted.

BISHOP GORE ON THE WAR

BISHOP GORE writes as follows in the *Diocesan Magazine:*

Our thoughts, prayers and cares are all converted into one channel by the tremendous war. We are called to live through one of the great moments of history. A war of nations on so vast a scale, vaster than anything yet known in history, must in its issues involve tremendously deep social, as well as political, changes, at home as well as abroad. It challenges us, therefore, as the Church of Christ, in manifold ways.

I believe that we are nearly unanimous in feeling that our country could not have remained neutral; and no doubt, therefore, the primary challenge which the war makes to us is to be instant in prayer, so that by our prayers we may effectively support our country, further the efforts of the allies on the terrible road to victory, and bring comfort to the wounded, the sick, the desolate, and peace to those who fall in battle. Let the Church show that it really believes that prayer does work, and liberates the hand of God to act.

Also we must expect that all our customary obligations to relieve distress will be increased many times over in the months which lie before us, and that we shall have the opportunity to put all the help we can give at the disposal of the public bodies who will be endeavoring to gather the means of assistance and to secure that the available resources are used so as to do the greatest good and the least harm possible.

But besides this there is another challenge which the war addresses to us which it is perhaps not so easy to meet. If we believe that God's "never failing providence ordereth all things both in heaven and earth" (and there are no words which will be more constantly in our minds than these), then we must expect that, as the outcome of the war, new and yet unforeseen duties will be laid upon us. There will be now, if ever, need for the prophetic spirit in the Church to interpret the mind and purpose of God. God is doubtless making a quite fresh claim upon us to bring our private and social life into harmony with Him and into submission to His will. The war will engender a new spirit of seriousness and there will be many more than usual ready to listen to the message of God. Thus, at its first onset, the war struck the nation into a unity of feeling, the like of which it has not experienced for many a year. Can we use this recovered unity to obviate the war of classes, which seemed to be threatening us so ominously? It looked a month ago as if capital and labor were to be engaged shortly in a deadly struggle. The temper of each seemed to be nothing but the temper of war. Can we use the opportunity of a recovered sense of brotherhood to ask ourselves as seriously as possible what is really just in the rising claim of labor which is gathering force and volume both in country and in town? Can we not believe with a fresh access of faith that the God who rules the world really requires justice of us in our social relations, even though justice lays upon us a very difficult claim? Or again, will not this tremendous crisis infuse into our faith a fresh seriousness? We have been getting lamentably vague in our religious convictions and vacuous in our preaching. Can we not rise in this great crisis to a belief in our Creed which will make us study it more deeply and dare more and more for it? Once again, there is so much in our private and social life that is rotten and hollow. There is a vast amount of sexual uncleanness indulged in, ignored and half tolerated. There has been a lamentably excessive love of pleasure and luxury; an inveterate "love of money" which "is a root of all kinds of evil"; a widespread shallowness in thinking and feeling; a growing bitterness in class relations. Now there is upon us a claim, an urgent claim, for a repentance both individual and national. God has a great and as yet undisclosed purpose for us. Whether we shall be worthy to know it, and then whether we shall have courage to follow it, will depend upon the number of men and women who recognize in their heart of hearts the necessity for a return to God.

TO-DAY YOUR DAY

GOOD DAYS and bad days exist only in your own head. The weather has nothing to do with it. Each day is what you make it yourself. Bad weather is only an unfortunate opinion.

Suppose it is raining pitchforks. You get word that your salary has been doubled or that a forgotten uncle has left you a million dollars. What do you care about the weather then? Or suppose the person you love is dying. Unexpectedly a turn for the better comes. The doctor says your dear one will live. What if it is hotter than Tophet? It is a good day, a great day, a happy day.

It's what you think and feel about it that makes each day what it is. You within yourself can make each day a good day. Put down in the notebook of your soul the poet Runeberg's thought: "Each day is a life."

When you get up in the morning, throw back your shoulders and take a deep breath. Meet the new day like a man. Say to yourself: "Another day, another life!" For all we know, it may be the only day we'll ever have. Let's make it the best day we can. Let's strive to see that it is a day worth while. Let's move a step forward in our work. Let's do all the good we can. Let's get all the happiness we can to-day.

Right now is the only time you can control. Yesterday is a record. To-morrow is a secret. To-day is yours, mine.—*William Johnston.*

SAVE THE QUAIL

VERY SELDOM have we eaten quail on toast. In the first place, we have never felt sure that we knew how; in the second place, it seemed to us to cost the quail so much in proportion to the little good it did us, that we had some conscience about it. We shall now have other reasons. In the current issue of *Farm and Fireside* a contributor says that the chinch bug costs the farmers of the United States at least $100,000,000 a year. Various means for fighting these bugs have been devised but their most successful enemies are the birds of the air. In regard to the natural destroyers of this insect pest the author of the article writes as follows:

"If the law of the survival of the fittest applies in all cases, it is reasonable to believe that the ultimate check to the propagation of the chinch bug will come about by the birds that eat them at all stages of their life history. Among the birds that eat millions of these pests may be mentioned the quail, the meadow lark, and the sparrow.

"If the chinch bug is to be practically eradicated we must depend upon the efforts of the quail, as his home is in the brooding grounds of the chinch bug. Nowadays things that are done have a certain degree of the idea of permanency about them, hence the first step in the permanent destruction of the chinch bug is a more complete protection of the quail that assists also in lowering the losses caused by the cotton weevil, the grasshopper, and the potato bug."

We much prefer quails to chinch bugs. The children of Israel ate quail. John the Baptist ate baked grasshoppers. The latter were quite as nutritious, and the farmers could spare them better than the quail. Besides, no one wants honey with quail.—*The Advance.*

THE DEEPEST hunger of a faithful heart is faithfulness.—*George Eliot.*

SOCIAL SERVICE

WHAT IS THE MEANING OF "PROGRESSIVE"

"IT is a curious fact," President Edward K. Graham, of the University of North Carolina, declared a few days ago, "that practically all of our political differences cluster about the word 'progressive' at a time when public thought is uniquely united and alert in its desire for progress. 'Progressive' in the past few years has split one great national party into factions, and knocked a few dangerous splinters from the other. In our own state in the past few months it has set off a preliminary explosion or two, more or less disturbing to the safely dominant party, separating the press and the people into fairly recognizable divisions. 'Progress,' on the other hand, was never so conspicuously the master word in the thought of all the people as it is at this moment.

"The reason for the contradiction," in the opinion of President Graham, "is that 'progressive' has assumed in the public mind a specialized and restricted meaning not necessarily associated with 'progress.' It may suggest certain measures and attitudes of mind and personalities that permit wide difference of reasonable opinion. It may suggest nothing more than Mr. La Follette or Mr. Bryan, or the minimum wage, or government ownership, or the initiative and referendum, or uncomfortable activity connected with 'swatting' something—the Standard Oil, the fly, or Mr. Perkins. It always implies an attitude toward change, and to some it is synonymous with a neurosthenic prejudice in favor of change—a militant dissatisfaction with the easeful attitude expressed by a mountain friend of mine who said he could 'allus git along faster settin' still.' 'Progressive' in its specialized meaning is in danger of becoming confused with motion in any direction, as distinguished from progress, which is concerned with only that motion which is in the right direction. Along the line of this division there are as many degrees of difference as there are individuals—all the way from Mr. Roosevelt, whose 'natural gait is running away,' to the Georgia 'cracker' who is said by the people who know him to be the mathematical fixed point in the profession of standing pat—or sitting pat.

"Some one asked a travelling man recently what a 'Georgia cracker' was. 'Well,' said the man, 'if you are going along a Georgia road and see two black objects outlined against the sky ahead of you, one will be a stump, and the other will be a 'Georgia cracker.' You watch 'em. The one that moves first will be the stump.' The modified motion that characterizes permanent progress is kept in view in Mr. Wilson's well known definition of the progressive as a 'conservative with a move on.'"

CIVIC ENCOURAGEMENT OF THE THEATRE

Henry Arthur Jones, the playwright, suggested in an address before the Playgoers' Society at Sheffield, England, that in each of our large cities the mayor and municipal authorities should recognize the theatre as a necessary and inevitable institution in our civic life; that on certain occasions, such, for instance, as the opening night of the local season or of the first production of any high class play, the mayor, aldermen, and town council should attend the theatre in their corporate capacity, that those mayors and members of city authorities who are convinced that the drama might become a helpful, civilizing, and enlightening influence in our large cities should try to imbue the whole municipal body with this valuable idea; and that the municipalities should upon the presentation of a definite list of plays and of actors and actresses to be engaged in them and of the carefully estimated expenses, give a municipal guaranty to the undertaking.

In commenting upon this address the *London Municipal Journal* said it saw no difficulty in any of the propositions except the last, and that it was afraid that a municipal guaranty was not likely to be so popular as the other suggestions, and then it said: "Theater goers are in a minority and have no greater claim to subsidies than any other class of pleasure seekers."

CLOSING OF SALOONS INCREASES EFFICIENCY

The Colorado Fuel and Iron Company has issued a statement to the effect hat its officers believe in the policy adopted by certain important railroads prohibiting the use of intoxicating drinks by their employes both on and off duty. However, the Company says: "But many of the coal mine employees demand their liquor and unfortunately some will not work where it cannot be obtained. Experience shows that where no saloon is immediately available many workmen go as far as is necessary to find one, and there spend Saturday nights, Sundays, and holidays, often returning unfit for work until after a day or two of rest, and the general service is always greatly disorganized by the incapacity of a few.

"With the advent of the Federal troops all saloons in the coal mining districts were closed, and as a result the efficiency of the workmen has greatly improved, the average production of coal per man increasing about 10 per cent.

"The production at this Company's mine in the Southern district of Colorado for the first eighteen days of April averaged 5.85 tons per day for each miner at work. That was before the Federal troops closed the saloons.

"For the first eighteen days of June (with all saloons closed) each man produced 6.52 tons, which meant an average increase in wages of over 11 per cent. per man."

THE PSYCHOLOGY OF UNIFORMS

The Indianapolis Board of Public Safety issued an order not long ago that police officers might doff their coats during the summer provided blouses were worn in their stead; but on learning this, Mayor Bell instructed the Chief of Police to consider a lighter uniform for the hot weather.

"The lack of coats would greatly reduce the efficiency of the traffic patrolmen," the Mayor declared. "Last year when the blouses were worn, it was at times impossible to distinguish the patrolmen from pedestrians. Patrolmen should at all times be dressed in full uniform to impress pedestrians properly with the necessity of obeying the laws."

In a way this seems like a small matter to mention, but it has a considerable civic-psychological importance. A due regard for the proprieties makes for order and obedience and reverence, a fact we are prone to overlook in political and religious life. There is already too great a tendency to disregard the outward manifestations of law and order, and a consequent disregard of law and order themselves. Those cities are best managed and most law respecting and abiding which observe the law in letter as well as in spirit. Just as we find as a rule the greatest amount of reverence in those churches where the ecclesiastical proprieties are most carefully observed.

ENGLISH MAYOR WILL VISIT SCHOOLS

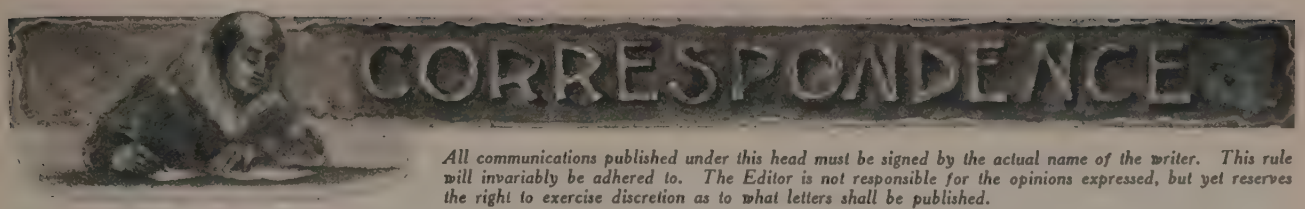
The mayor of Derby, England, is making an interesting innovation in the form of an official tour of the elementary schools of the borough. He hopes by his series of visits, which will not lack ceremony, to awaken public interest in the schools and at the same time to impart to the children some knowledge of the history of the town and its charters. The arrangements include a procession of motor cars. The first of these will carry bearers of the mayor's silver mace, the sword of state, a trumpeter and halberdiers, while in the others will be the mayor and mayoress and officials of the education committee, etc. The mayoress is to present a Christmas cake to each fifty children, and it is calculated that the total weight of these will be 1,680 pounds.

PUBLIC EMPLOYMENT BUREAUS

There are eighteen states now having employment bureaus, to-wit: Colorado, Connecticut, Illinois, Indiana, Kansas, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Nebraska, New York, Ohio, Oklahoma, Rhode Island, South Dakota, West Virginia, Wisconsin.

California has passed a law establishing such an agency, but made no appropriation.

Reference has already been made to the bill introduced by Congressman Murdock providing for a national bureau of employment. It does not, however, seem to have made any very great progress.



All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

CHRISTIANITY AND WAR

To the Editor of The Living Church:

WILL you permit a criticism of your editorial of September 12th entitled "Christianity and the War," wherein you say, "War *per se* is not contrary to the Christian religion. But covetousness is a sin. Envy is a sin. Hatred (of people) is a sin. Theft is a sin. Murder is a sin." "War may or may not result from the commission of the sin, but the sin is the cause and the war is the possible effect."

Now I know that you hate war as much as any one, and therefore your contention is more or less a dialectic subtlety, but still it is a serious matter when one of our great Church weeklies runs counter to the moral sentiment of the day, as I think you do in this first part of your editorial. There never has been a "war *per se*," and deeds, like people, must be judged by the company they keep. You say that certain depraved conditions mentioned above constitute the sin, and that war is the innocent consequent; but is not the fact oftentimes the very opposite, that a war is a coolly calculated affair, germinated in the council chambers of crafty politicians, set in motion at the psychological moment, and that thereupon the vilest passions of human nature are released? Or to be even more accurate, is not war incited by vile passions, fed while in progress by the evilest passions of human nature, leaving a trail of smouldering passions behind it to carry on to future generations its destructive influence? We can not, except for purposes of academic discussion, isolate war from its attendant evils and discuss it as if it were a shot from a gun; those experiences which always associate themselves with war are surely to be taken in consideration in forming a moral judgment.

It seems to me you are trying to clear the skirts of Christianity at a fearful cost, that of having the moral sense of Christian peoples lag behind the universal moral judgment of mankind. War is an appeal to brute strength, supported by cruelty and deception; Christianity is an appeal to right reason, supported by faith and love. They are irreconcilables; where one flourishes the other wanes. Take into any war Christian sentiment, and the combatants would let the weapons fall from their hands and embrace.

Turn to the court of final appeal for all followers of the Nazarene, the mind of Christ. In the Beatitudes He lays down the absolute law of human conduct from which there is no variation. These laws are as invariable as the laws of gravitation, and we violate them at as definite a price. Blessed are the meek, the merciful, the pure in heart, peacemakers. Blessed are ye when men shall reproach you and persecute you. These beatitudes are the biography of Christ, so that by precept and example He lays the binding obligation upon us and all men to be loyal to them. Men upon the battle field are incited to a violation of every precept enumerated above; in fact war can only exist when this fair vision of the true life is hung with crepe. Can the kingdom of God be advanced by the violation of every law promulgated by its Founder?

Christ never says, "When Christian methods fail then revert to savagery," "Try brute force when meekness fails," or "When you tire of longsuffering, revert to the sword."

St. Paul is fond of describing Christian life in military terms; he urges men to put on the breastplate of righteousness, to carry the shield of faith, to have their feet shod with the preparation of the Gospel of peace. But what kind of a soldier on Belgian soil would a man make with these weapons of the spirit? The soldiers fighting in Europe to-day are not shod with the preparation of the Gospel of peace, but their feet are swift to shed blood.

The early Christians understood their Master as the history of martyrdom shows. If ever men were justified in defending themselves those innocent victims "butchered to make a Roman holiday" were. But they preferred the weapons of Christian warfare, and they won victories for the Church and civilization which prove the truth of St. John's great affirmation, "This is the victory which overcometh the world, even our faith."

The truth is that very early in the history of our religion the vision of Christ for His disciples as men of peace was deflected by the impact of Roman civilization, and Christianity in certain aspects became a composite, part Christian and part Roman. The pacific ideals of Christianity and the military ideals of the Roman Empire entered into a strange fellowship. This shows itself curiously in the military religious orders of the middle ages, like the Hospitallers of St. John of Jerusalem. (The Apostle of love was made sponsor for an order that seldom sheathed its sword!) In times of peace the Hospitallers nursed the sick and busied themselves with deeds of charity, but when war came on they were to be found in the forefront of the battle, "valiant soldiers of the cross" (God save the mark). Truly He has been wounded in the house of His friends! Now the Church has never shaken off this hybrid ideal, and it is no wonder that our religion shows up so badly in this crisis—it has not been preached universally, except in some such form as this: "Men are brothers, except in war times."

Cromwell and his soldiers, just as the Kaiser and his soldiers to-day, fought under the inspiration of the thought that war was approved in the Old Testament and therefore it had divine sanction. It is only in recent times that we have come to interpret the Old Testament in the light of evolution, a people growing in consciousness of ever larger ethical outlook, a consciousness that came to full maturity only in the person of our Lord Himself. I have sometimes wondered if one of the initial mistakes of the Church was not the binding of the Old Testament and the New into one book, as if they were of equal value as guides to a Christian life. Surely we see this clearly to-day; that where the ethics of the Old offend the ethics of the New we have but one Master even Christ. But this has not always been seen, and it is within the memory of many of us when inspiration was thought to flood the Bible evenly from Genesis to Revelation. Christ Himself has supplied the key to the interpretation of the Old Testament where it conflicts with the New: "It was said by them of old times, but I say unto you." Anything in the older covenant which falls short of the following is plainly superseded: "Love your enemies, bless them that curse you, do good to them that hate you."

It would be interesting to know where into a scheme of war could be fitted the obligation to "love your neighbor as yourself."

Nutley, N. J. DOUGLAS MATTHEWS.

THE WAR AND AFTERWARD

To the Editor of The Living Church:

YOUR editorial in the issue of August 22, 1914, entitled "And Afterwards," I read with much interest. In the main I agree with you, but have to take exception to the conclusion: "Nothing left but—PEOPLE."

Undoubtedly some of the people, mostly women and children, will be left. But all the land, nearly all the debts of before the war and probably others, together with the present grinding taxes, and the present or improved method of collecting them, will also be left. The land, however, will be left principally in the hands of kings, emperors, princes, dukes, earls, the landed aristocracy, whether of blood or money, and the money lenders, and probably in the hands of fewer people than before the war.

What is the relation of man to land?

Man is a land animal, and can no more live without land than he can live without air. Wealth is the producet of labor applied to land, or the product of land, the production of which can be augmented by the use of capital, but it can be produced in no other way. Akin to, and closely allied with, the production of wealth, and, in the last analysis, the present war has been brought about by the competition among nations for the production and distribution of the wealth of the world.

As you rightly say, the war will not settle the things about which it is being fought. But it will serve to concentrate the ownership of land, the source of all wealth, in the hands of fewer people, change some of the trade routes, increase the mortgages and taxing power of the land owners and money powers.

Leaving out the question of individual misery and deaths, the masses who have done the fighting, endured the hardships, and made the sacrifices, will be just where they were—paying the landlords tribute in the way of taxes equal to all they produce over and above a bare living, just as they were before the war.

Is there any way to change this deplorable state of affairs?

Many will say that it has always been so, that the many have always served the privileged few—"the poor ye always have with you," etc. But, surely, the method of producing and distributing the wealth of the world will soon undergo a vast change.

About a generation ago a man who is just being appreciated in his own country pointed the way, and now there are millions of men and women scattered through the world who see clearly that so long as a few people can monopolize the source of all wealth the many must be the industrial slaves of the few, and sell their labor, which is all they have, on terms dictated by the landlords.

To free the people we must free the land which God gave to the children of men for all ages. The same land which brought forth its increase a thousand years ago will do the same a thousand

years hence. The common heritage of all mankind should not be a thing that one sort of men can pass along to a selected few of another generation, but it should *belong in usufruct to the living.*

What has caused the unprecedented growth of the United States? Not the tariff, nor our system of finance, nor yet our railroads, nor our business methods. It has come in spite of all of these. For years the teeming millions could and did come to our country and take up lands almost for the asking. They produced wealth so rapidly that in spite of all our tariff walls and other vicious laws the country prospered marvellously. A few years ago nearly all of these free lands were taken up; monopolized, though all were not used, nor half of them used judiciously. They were held for speculative purposes, that the coming millions might make these lands more valuable to those who held paper titles to them, but who *did* nothing but gather in the riches that the other men made. This it is that has caused the prices of everything to go up by leaps and bounds. The price of labor has fallen far behind everything produced by labor, and whatever increase the laborer has gotten has been due more to the unions than to all other causes, and the price of labor has failed utterly to keep pace with the increase in the prices of things the laborer must buy.

The remedy is simple—so simple that men at first refused to believe it.

The chief thing we have to do is to abolish special privilege by changing our system of taxation so as to stop taxing the product of labor, and take for community purposes the ground rent—what the land is worth per annum for use—all of which is made by the presence, activities, and expenditures of all the people, and *rightfully belongs to the community as a whole.* When this is done, individuals and corporations will cease to hold out of use that of which the mere holding will cease to bring them a revenue. Then any man who wants to work can do so, and reap the full benefit of his labor, thus being *able* to obey the divine command, "Six days shalt thou labor."

No free man will work for another for less than he can make working for himself, whether his labor produces much or little.

To appreciate the extent of the monopoly of the land, we have to examine, only superficially, statistics which show that the railroads of our country own about 11 per cent. of the area of the United States, comparatively little of which is used, and much of which has never been taxed or even surveyed; that many individuals and companies hold titles to more than a million acres of land, some of them to many millions; that England is owned by about 5 per cent. of her population; that Mexico is owned by about five thousand families out of a population of fifteen millions; that New York City is owned by about 3 per cent. of its population. These illustrations might be continued indefinitely.

The owners of much of the land in New York not only refuse to improve their holdings, but lease on short terms, with the agreement that all improvements erected on the land shall at the expiration of the lease revert to the land owners.

The following will illustrate the growth in value of property of this kind.

The land on which recently stood the Fifth Avenue Hotel in New York, together with the Madison Cottage which stood upon it at the time, was valued in 1847 at $5,000. Sixty years later this land alone was worth nearly $5,000,000.

Who produced this increase in value? Was it the land owners or the people of New York?

The inhabitants made it, and should have collected the ground rent in the form of taxes, on land values only, leaving all the products of labor free from taxation. When a few people can collect from the millions such sums, which are ever increasing with the population, is it strange that the laboring man can only retain a bare living from the proceeds of his labor after paying such rents?

When these vast sums are *taxed into the public treasury* there will be no occasion for other taxes. The spectacle of old and dilapdated buildings occupying valuable space in all cities, and of thousands of acres, idle and uncultivated, in and around our cities, will vanish. When all men "render unto Caesar the things which are Caesar's" more men will be able to "render unto God the things that are" His.

In Germany alone there are about two hundred cities that collect all taxes for municipal purposes from land values. Most of the towns and cities in the Canadian Northwest do the same, a fact that may account for the hundred and thirty thousand farmers going from the United States to Canada last year. Everett, Wash.; Pueblo, Col.; and Houston, Tex., collect nearly all municipal taxes from land values. Numerous other towns and cities are tending that way. There is not a state in the Union that has not a single-tax following, and in many of them single-tax legislation has passed or is pending. There is not a civilized country that has not its single-tax advocates.

The movement is spreading like a prairie fire, and I firmly believe that in another generation Henry George's single tax principles will be in operation all over the civilized world. His books have been published in almost every language and in point of numbers have been exceeded only by the Bible.

The single tax is not a panacea for all the ills to which man is heir, but it is the fundmental economic reform on which all others must rest. It is the solid rock foundation on which must be built the structure of truth, justice, and freedom for all men.

Leaders of thought in every field are coming to see these facts and to take advantage of them.

In order to induce men to try to save their souls, we must first look to their physical comfort.

What time or opportunity has the sweat-shop hand, who labors twelve to sixteen hours a day for a mere existence, to devote to the religious side of life?

I venture to hope that more of the clergy will soon see these fundamental truths and assist the great masses to profit by them.

Bremerton, Wash., September 15th. W. W. GILMER.

CONCERNING PREACHING

To the Editor of The Living Church:

I WAS greatly interested in reading the article on "Preaching" in the last issue of your paper. I looked carefully through it for a definition of preaching; none except this appears: "The sermon, then, is the merest incident in the course of the Church's worship." This is simply depreciation. Will Mr. Penfold state one single great forward spiritual movement of our Church in which has come about independently of preaching, and preaching as its source and origin? He probably has in his library that great work, *The History of the Church of England* (Macmillan & Co.). Citations from it sustaining his contention will be appreciated by those of us who are endeavoring to teach the people the spiritual meaning of the self-revelation of God, as St. Peter did at Pentecost and St. Paul did on Mars Hill.

Yours truly,

The Rectory, Jordan, N. Y. BURNETT THEO. STAFFORD.

REVISION OF THE PRAYER BOOK

To the Editor of The Living Church:

I WISH to commend most heartily Mr. Minnigerode's suggestion that Proper Psalms be appointed for every Sunday, and to this I would like to add, all other Holy Days as well. And, moreover, I should like to see these selections made shorter than at present, so as to shorten the office of Morning Prayer.

The reason for reading the first Psalm on the first day of the month is, of course, to be found in the liturgical reforms of Cranmer, who found that the Breviary psalmody, that was to say the entire Psalter in a week's time, was not duly followed, that it was intricate and not adapted to a popular service. So he endeavored to simplify matters by taking a month to the Psalter, and saying the Psalms as they came.

This would be admirable if the choir offices were in daily use, not varying for Sunday. Where this is the case, this plan might still be kept in use. But it takes a whole year for the average layman to hear the entire Psalter, along with the duplication that inevitably occurs. Next year, for instance, we have duplications between January and October, February, March, and November, April and July, and September and December, as to the Sunday Psalms. Whereas, by well selected Proper Psalms, the whole Psalter could be said on Sundays, and to great advantage, as Mr. Minnigerode suggests.

As regards shortening the Psalter, I believe it must be either this or the disappearance of Morning Prayer on Sunday as a popular service. The Eucharist seems to be gradually displacing it as the service with the largest congregation. But Morning Prayer is too excellent a preparation for the Holy Communion to be lost entirely, while on the other hand a present-day congregation will not sit through a long service. So I would like to see the Psalter shortened, the Lessons shortened—e. g., First Sunday in Advent, Isaiah 1, v. 18 to v. 21, St. Luke 1, v. 13 to v. 18—the *Benedicite* shortened and the Apostles' Creed omitted if before a celebration, which, with the abbreviations now permitted, would permit us to say Morning Prayer and celebrate (always with the permission of the choir) before the congregation got up and left the church. Long lessons, like the long exhortations of that period, were intended to instruct an ignorant people; the need now is for the exercise of worship and attention to the spiritual side of human nature.

May I also suggest that the words "now present" in the prayer for the Church, to which Mr. Minnigerode objects, represent "omnium circumstantium" in the paragraph "Memento," of the Latin Canon. This is followed by *"qui tibi offerunt hoc sacrificium laudis,"* the idea being that those present in the Church were assisting the priest in "celebrating the commemoration of the most glorious death of (God's) Son," as the First Prayer Book has it. This was altered to its present form in the Second Prayer Book, and has so remained in the English and American Books. (See Proctor & Frere, *edit.* 1905, p. 452, and Blunt's *Annotated B. C. P., Am. edit.* 1889, p. 379b). It would seem, however, that Mr. Minnigerode's idea would be fully covered by the words "all thy people" just a little earlier in the prayer.

I have great hopes that the new Liturgy and Offices will minister more to the spiritual than the intellectual side of life. A book of devotions should not attempt to be a treatise on dogmatic theology, or give much space to explanations.

Yours faithfully,

Clearwater, Fla. H. W. TICKNOR.

THE CASE OF MIDDLETOWN, OHIO

To the Editor of The Living Church:

IN reply to the article by Bishop Reese (The Living Church, September 12th), we have taken his five principal claims and answered each separately, and as briefly and clearly as possible.

Statement No. 1.—That the issue has become obscure and befogged by discussion.

Answer.—In our former article published in The Living Church of August 8th, we stated the issue clearly, gave a history of the parish for the past ten years, and made a number of clear and definite charges against the rector, and expressed our willingness to appear before the highest tribunal and prove these charges. There is nothing obscure or befogged about our statement. Bishop Reese has not answered any of our statements, but has injected another issue as to who has the right to remove a rector.

Statement No. 2.—The rector is an economic Socialist. When he took charge last December, he gave the Bishop his promise that he would not preach political Socialism.

Answer.—At the meeting of the vestry held for the purpose of forming a Men's Club, the rector stated that he was not a Socialist, and that as rector he could prevent this club becoming a place for Socialistic discussion. It now appears from the Bishop's article that he was a Socialist, and had given his promise not to preach political Socialism.

Statement No. 3.—Last March I was called to meet the vestry regarding their objection to two specific sermons preached March 1st and March 8th. The first was preached without notes. "In the absence of documentary evidence, I took the word of the rector."

Answer.—The Bishop here publicly declares that he prefers to accept the statement of the rector in preference to the statements of five vestrymen supported by the further evidence of two-thirds of the communicants of the church. This is simply a question of veracity, and the judge accepted the word of one man against the testimony of many men and women who have established reputations in this community, some of whom have lived here and worked in this church for thirty years. We cannot accept either the wisdom or the justice of this official act by a Bishop of our Church, who claims to be acting as an impartial judge and striving to secure a fair settlement of this controversy.

Statement No. 4.—The primary issue is not Socialism, Capital, or Labor, but the right of a rector to remain in the parish as long as he has not violated his ordination vows. Being confident of this, I sustained the rector.

Answer.—The primary issue is Socialism and nothing else. We can prove that the rector preached political Socialism in his sermon of March 1st if we are given a fair trial before an impartial jury. The secondary issue is that the rector has violated his ordination vows, is alleged not to be truthful, that his preaching tends to stir up animosity and class hatred, that he is unfit to have charge of a parish.

Statement No. 5.—If the loyal communicant considers he is being deprived of his birthright, as in the family and nation, so in the Church, he fights for his rights in the institution, not by withdrawing from it.

Answer.—This advice is inexcusable coming from the source it does. Picture the situation in our parish if we had acted upon the advice of Bishop Reese. The entire vestry and two-thirds of the communicants in possession of all the Church property and the entire business organization of the parish. What chance for a fair fight, or what hope of victory could the rector have had under these conditions? To start a fight under these circumstances seemed to us undignified and contrary to the spirit and teaching of Christ. To continue to support a preacher in whom we had no confidence and to permit the church to be used as a political arena seemed to us wrong, and we refused to have anything further to do with this parish as long as these conditions continued to exist. By doing this, we are not giving up our spiritual birthright or withdrawing from the church, and the attempt by Bishop Reese to show that we are is unworthy of his exalted position. It is not in his power to deprive us of this inalienable birthright secured by baptism and confirmation. We are to-day just as loyal Episcopalians as Bishop Reese, and it is not within his province to rule us out of the Church because we have acted contrary to his wishes and in accordance with the dictates of our own consciences.

Statement No. 6.—In a hard situation in which many a man would have broken down, the rector has remained at his post, hoping to justify the trust the Church has placed in him.

Answer.—This statement is hardly in accordance with the facts. The first act of the rector after securing his new vestry was to stop the evening service in the church, and to substitute in place of it "The People's Forum" for the discussion of subjects of interest to the community. He next closed the church entirely and was away from Middletown for two months.

David E. Harlan.
Robert A. Kaser.
H. C. Boykin.
Charles R. Hook.
H. C. Forster.

[Note.—The discussion of this subject in these columns is now at an end.—Editor L. C.]

OFFERINGS FOR THE RED CROSS ON OCTOBER FOURTH

To the Editor of The Living Church:

AT my request the rector of St. Paul's Church in this village has consented to devote to the immediate use of the Red Cross the collection to be taken up on Sunday, October 4th, the day set apart by the President for prayers for peace. Will you not use your powerful influence to induce *all the churches in the United States* of every creed and denomination to do the same?

The needs of the Red Cross are very sore and pressing. Individual subscriptions of course in these times come in slowly, but the united efforts of the whole people on the same day will easily bring in what is needed. Yours very truly,

Naumkeag, Stockbridge, Mass., Sept. 10. Mabel Choate.

To the Editor of The Living Church:

WILL you allow me to make a suggestion in regard to the observance of the Day of Prayer for Peace appointed by the President (October 4th)?

It would seem to be very appropriate that an offering should be taken in every church either at the morning or evening service and sent to the Red Cross Society for its relief work in the contending forces now at war. Faithfully yours in the Church,

Greenwood, S. C., September 18th. C. H. Jordan.

THE RUSSIAN NATIONAL HYMN

To the Editor of The Living Church:

YOUR correspondent of September 19 calls attention to a translation of the Russian national hymn. I prefer the translation given in the Hymnal, No. 198. It seems to me to breathe a little more accurately what ought to be the spirit of a neutral Christian. We have sung the words of No. 198 to the first tune of No. 249, with a trifling alteration, including the refrain, "Publish glad tidings," etc.

It is very effective and appropriate at this time when the Christian nations have so grievously forgotten the message of the Prince of Peace. Joseph A. TenBroeck.

THE SIXTH PROVINCIAL SYNOD

To the Editor of The Living Church:

I HAVE noted the criticism of the tentative program of the Synod of the Sixth Province by the Rev. Wesley W. Barnes in your correspondence columns in your issue of September 19th, and feel confident that on reflection he will recognize the fact that these Provincial Synods when they assemble are and must be free legislative bodies, and that no program committee has power to limit their action or to prescribe a day of adjournment. Each of these primary Synods has the very important duty of adopting its constitution and canons and electing its officers. No one can tell how long this will take. The Synod might find the report of its committee fairly acceptable, and conclude its routine business inside of an hour. Or it might get into a discussion which would consume the entire day. Under these circumstances it was impracticable to arrange for a set program with papers prepared in advance by appointed speakers. The most that the program committee can do is to have ready for presentation a series of topics to suggest for the consideration of the Synod and for such discussion as it may itself determine. It will be for the Synod itself, when organized, to decide how soon it will adjourn. Its sessions might last a whole week if it so desired. I doubt if the various Bishops will deem it best at this primary Synod to make the reports of which Mr. Barnes speaks. All that we of the Twin Cities can do is to proffer our hospitality and to arrange for some interesting public gatherings and services which we trust may be inspirational in character. If participation in the important duty of organizing the Province, in free discussion of any topics which may arise, as well as the opportunity of studying the missionary organization of the Church at close range by attending a meeting of the Board of Missions, do not constitute an opportunity sufficiently attractive to secure the presence of Mr. Barnes, I for one should be very sorry, as I would be glad to see him.

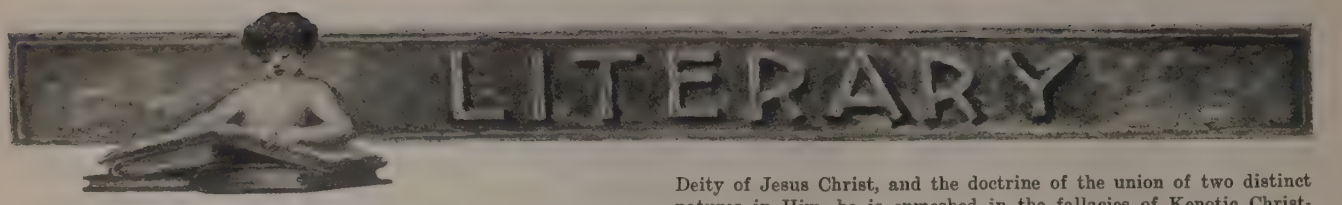
Samuel Cook Edsall.

APPRECIATION OF "CORRESPONDENCE" HEADING

To the Editor of The Living Church:

I LIKE the caption of your correspondence department. It is exact, intimate, artistic, and suggestive. We owe so much of the knowledge we have of man to the patient labors of the old monkish scribes working unknown to the world. In like manner, I think, loyally to the enjoyment and suggestion I receive from this phase of modern journalism, that the thousand pens which are busy, each with its little facet of truth, are upbuilding the human spirit into that truth which maketh free. The conception of your artist is very happy. And what is more, I think it will wear; the hardest problem to settle. Yours truly,

Baltimore, September 1st. Oscar Woodward Zeigler.



SOCIAL PROBLEMS

WILLIAM ENGLISH WALLING has become one of the most prolific of modern writers on Socialism. A year ago we noticed his *Larger Aspects of Socialism*, and now we are called upon to mention his *Progessivism and After*. I had intended giving my own opinion, but Horace Traubel's is so much more interesting that I am tempted to give his. At least here it is in part:

"Walling proceeds on a broad supposition. He refuses to tie himself to a hopeless rigidity of method. He sees where radicalism is conservative and where conservatism is radical. He examines and interprets but he does not disparage motives. He neglects no item of significance. For instance, he takes up men like Wilson and Roosevelt. Now he is not interested in asking what they may mean as toward themselves or as towards their parties but what they mean as towards Socialism. Socialism is the major supposition. As when a man assumes daylight. Everything then relates itself more or less to the sunshine. Everything Walling embraces in his observations relates itself to Socialism. He studies it in its active as well as its passive aspects. Walling has no masters. He's no whether-or-no Marzian. He refrains from any dogmatic excess. He knows that the fate of Socialism don't depend on parties or doctrines or a single book of a savior. The fate of Socialism depends on Socialism. That's all. . . . Progressivism may be necessary. The intervening stages specified may be inevitable. We maybe can't skip any element in the passage. But we have one thing finally to remember—Socialism; that is the goal; that alone is the fulfilling destiny. The destruction of the profit system. The absolute democratization of economics and the general life. That is where we are to come out. Walling this time is wholly optimistic. He has elevated himself to a plane from which he observes that the temporal negations that used to disturb him become normally involved in the flow of the stream. He has not only found where it should all come out but why it must all come out just there. Walling did not apply his piercing let's see interrogatively to you and to me before he had first applied it accusingly to himself and answered it."

The book is analytical, provoking, and suggestive. It makes even radicals like Robert Hunter seem hopelessly conservative. To him, as *The Independent* points out, Hunter is little better than a Rooseveltian Progressive, only a step or two ahead of Samuel Gompers and the American Federation of Labor. The state Socialism which Hunter advocates is but a half way stage between private capitalism and real Socialism. All his parade of parlimentary action, of the thrilling victories won by persistent propaganda and peaceful organization, is delusive, because the victories have been won largely by abandoning socialist principles, at least in Walling's eyes. For example, Walling, taking the German Social Democratic party, which, Hunter boasts, polls four and a quarter million votes and elects twenty-eight per cent. of the Reichstag, declares that very vote has been its undoing. Dominated now by the clerks, little merchants, professional men, and skilled mechanics who, though in the main simply voting for the party at elections, yet dictate its policy, the party in the Reichstag has backslided to the extent of voting for the militarist budget, thereby abandoning the most important practical plank in their platform.

This suggestive book is published by The Macmillan Co. [$1.50.]

PROFESSOR JOHN M. GILLETTE has written in *The Family and Society*, a most compact book. His first chapter deals with the functions of the family as an agency for reproducing and training the members of society. He then covers the origin of marriage, comparing the various theories of such students as Westermarck and others, with the latest facts which have been brought to light by investigators. Then follow chapters on the evolution of the family—in which light is thrown upon the question of monogamy as against more radical theories—and current conditions of family life. The final chapter discusses the biological phases of sex and the family, and will be found especially interesting and enlightening to the students of eugenics. It is one of the National Social Science Series. [Chicago: A. C. McClurg & Co. 50 cents.]

THEOLOGY

The Self-Limitation of the Word of God as Manifested in the Incarnation. And an Essay on the Evidential Value of Old Testament Prophecy. By the late Forbes Robinson. With an Introductory Note by Charles H. Robinson. London, New York, etc.: Longmans, Green & Co. 1914. Price $1.20 net.

This is a volume of considerable interest, and contains some helpful ideas; but is not calculated to give sound guidance in facing the problems raised by the union of Godhead and Manhood in one divine Ego. Although the writer accepts whole-heartedly the true Deity of Jesus Christ, and the doctrine of the union of two distinct natures in Him, he is enmeshed in the fallacies of Kenotic Christology. We have no space to follow his argument in detail, and content ourselves with pointing out certain mistakes which control much of his reasoning, and which, because they are mistakes, vitiate his argument.

In the first place to emphasize the voluntariness of divine self-limitation does not at all remove the fundamental difficulty that a reduction of divine power and knowledge, if real, is a destruction of Godhead. No being of finite power can recover abandoned omnipotence. Again, the argument that creation of a finite world and maintenance of its methods of operation is itself a divine self-limitation is based on confusion between power and effects of power. To will and cause finite effects is not to reduce power but to determine effects. The limitation is in the effects not in the power, and limited effects are as possible for omnipotence as are the most unlimited. It is, of course, fallacious to regard determinate action as self-limitation, for such a view implies that freedom itself is inconsistent with divine almightiness.

A third error is the assumption that because Christ's divine resources—*e.g.*, omniscience—did not *emerge* in His human life, He did not while on earth retain the divine and infinite knowledge belonging to His Godhead. His omniscience did not obtrude into His human mind because it was human, and such a mind *cannot* perceive the invisible and superpsychical operations of divine knowledge. And the apostles could neither see nor describe His divine mind. That He retained it is clear in the fact that He retained Godhead, which is nothing if not omniscient. The writer's idea that the Son functioned in the divine sphere unconsciously is either nonsense or means merely that His divine functioning did not emerge within the observation of His *human* mind.

The second part of the volume develops in detail the thought that Old Testament prophecy expresses with growing truth and clearness the demands of human nature which Christ came to meet and fulfil. It is well done. F. J. H.

PSYCHOLOGY

Mind and Spirit. A Study in Psychology. By Thomas Kirby Davis, D.D. Sherman, French & Co. 1914. Price, $1.00.

Dr. Davis has been a minister of the Gospel for sixty-five years. He is very zealous for the old Gospel of the better sort of Protestant teaching; intensely personal and vivid; unaffected by the new scepticism and new science that have so undermined the faith of his co-religionists. His appeal is as splendid and convincing as any could be, lacking the constructive certainty of the Catholic system.

MISCELLANEOUS

The Spiritual Message of Dante. By the Rt. Rev. W. Boyd Carpenter, D.D., LL.D., Canon of Westminster, and Late Bishop of Ripon. Cambridge. Harvard University Press, 1914.

As the author says in his preface, "These lectures are published according to the conditions laid down by the Noble trust. They are designed to be illustrative of the principles set out in the Noble Lectures which I gave in 1904, rather than a contribution to the critical study of the *Divisia Commedia*." However this may be from the author's standpoint, one cannot read these lectures without feeling that a decided and most illuminating addition has been made to the Dante bibliography.

The lectures, which are six in number, according to the terms of the Noble Foundation, form a connected study of the man Dante, as well as an exhaustive study of his great work. It is, however, from one distinct point of view that this study is made—the spiritual. As the lecturer is careful to tell us at once, it is as a soul drama that he treats of the Divine Comedy; as a great human experience, the education of a man's soul by God. And this education is from beginning to end an education at the hand of love, so that love is the dominant note of the whole drama. The first, second, and sixth lectures deal mainly with Dante, the man; the remaining three, with the three great divisions of his poem. Perhaps the most striking of them all is the third, or the lecture on the *Inferno*, which the author says, regretfully, is the best known portion of the poem. The way in which he brings out his "dominant note of love", through all the horrors of the journey through hell, is most remarkable; and it is a far stronger conception of Divine Love than one which would lead the soul to heaven only by paths of peace. It is the love which delivers from evil, at whatever cost to us, that we may believe in, and live by, good alone.

In the lecture on the *Purgatorio* (the fourth) this same strong conception of Divine Love is found. On pages 140-41 he speaks of the remedial power of penalty: "the sinners in the Inferno would fain be free to sin: the souls in the Purgatorio long to be freed from

the servitude of sin. For such souls the penalty becomes a purifying power." "God, who is love, is also a consuming fire.....and the fire of God, if painful, carries a blessing." In the final lecture, the author contrasts the *Paradiso* and the *Purgatorio* "as effortless progress differs from laborious upward advance. In the *Purgatorio* every step means effort.....But in the *Paradiso*, all is changed; the soul is borne upward by the irresistible law of its own restored nature."

The lectures were delivered extempore, and in reducing them to book form the author has been most happy in retaining the rather informal and conversational style which renders the book most readable, while the fine press work and engravings give it an additional value.

The Deaf: Their Position in Society and the Provision for Their Education in the United States. By Harry Best. New York: Thomas Y. Crowell Co. 1914. Price, $2.00 net.

This is an interesting and useful addition to the "Library of Economics and Politics." It is both statistical and descriptive, and except for the subject of "lip reading" schools, fairly complete, that is, within the implications of the title. We could welcome, however, a chapter or two on the ways in which those who are not deaf might improve in their manner of dealing with the deaf, who have to put up with some annoyances which are quite unnecessary. Dr. Jackson's *Deafness and Cheerfulness* gives useful hints.

Bird Paradise. An Intimate Account of a Lifelong Friendship with Bird Parishioners. By John Bartlett Wicks. Philadelphia: Geo. W. Jacobs & Co. 1914.

A charming book for bird-lovers, affording much knowledge of bird habits, given with deep affection for them. But it is a book of rambling reminiscences of birds rather than a systematic account of them. The volume is nicely gotten up.

Above the Shame of Circumstance. By Gertrude Capen Whitney. Boston: Sherman, French & Co. 1913.

A somewhat preachy story—although written with power—designed to illustrate the spiritual power over circumstance and the ills of life, of a faith which can only be called pantheistic and Pelagian. Affinities with Christian Science also appear in the last part of the volume, although that strange system is not mentioned. The story is not always true to the likelihood of human life.

THE VOLUME for 1914 of the *Official Catholic Directory*, comprising the United States and Canada, and, to some extent, England and Europe, is a volume of more than 1600 pages exclusive of advertisements, and giving in admirable form the information as to the Roman communion in its various dioceses, with an alphabetical clergy list for the United States and for Canada. Like the same publication in preceding years, this bears evidence of great care in editing and in publication, and may easily be accepted as being as near accurate as it is possible for such a publication to be made. [J. P. Kenedy & Sons, New York.]

RECENT PAMPHLETS

THERE HAS been reprinted from the *Living Church Annual* of 1914 the paper entitled *The Holy Catholic Church*, which shows in concrete form the condition of the Holy Catholic Church dispersed throughout the world, the problems under which each branch performs its work, and the relation of each to the others. We believe many will welcome the opportunity for circulating this in large quantities in the parish. [The Young Churchman Co., Milwaukee. Price, 5 cents net.]

THE BISHOP OF UGANDA has issued a pamphlet bearing the title *The Church in Uganda; a Charge to Missionaries of the Uganda Mission*, 1913. Its value to us is that of showing the conditions of one of the most successful of all foreign mission work, yet one that has the embarrassment of being perhaps more individualistic than most of our foreign missions. We find the pamphlet very interesting and informing. [Longmans, Green & Co., New York. Price, 20 cents net.]

DR. EUGENE STOCK is the author of the latest addition to the Kikuyu tracts, being a paper entitled *The Church in the Mission Field*. It is a presentation of the practical difficulty resulting from division in the mission field and a plea for unity. There is much in it that is very suggestive. [Longmans, Green & Co., New York. Price, 4 cents net.]

Two late additions to the series of Modern Oxford tracts are, respectively, *Miracles* by the Rev. N. P. Williams, M.A., Chaplain Fellow and Librarian of Exeter College, Oxford [36 cents net], and *Institutional Religion* by Hakluyt Egerton [price 20 cents net.] This is a very useful series of papers designed to reassure those Churchmen who have been made anxious by "liberal" writings, and, generally, are well adapted to their purpose. [Longmans, Green & Co., New York.]

THE LARGE demand for Dr. William E. Gardner's recent book, *The Children's Challenge to the Church*, has resulted in an edition being made with paper covers at 40 cents; by mail 44 cents. The value of Dr. Gardner's book has been very generally recognized. [The Young Churchman Co., Milwaukee.]

WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, Editor

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Avenue, Indianapolis, Indiana

IT is estimated that of American housewives less than ten in each hundred have any assistance other than their own household. Ninety per cent., then, must do that particular form of drudgery called kitchen work. One of this ninety per cent. has caught a prismatic effect, as it were, thrown on her daily round of work, and has put it into this truly wonderful poem. It should be pasted on kitchen walls that the woman who thinks she is badly treated by fortune may stop in her bread-mixing, read it again, and conclude that there are many worse things than having to "do my own work." Angela Morgan is the author's name, and when she sent this abroad through the *Ladies' Home Journal* she sent a message to working womankind that should go very far toward the breeding of content.

"THE HOUSEWIFE'S HYMN

"O God, I thank Thee!
With every glowing part of me,
From the whole heart of me,
I thank Thee, God!
How shall I say it? What the words to tell
The warm, sweet glory and the bosom swell?
Forgive the language of my simple tongue;
I cannot say what wiser ones have sung.
Listen, and I will tell it, God, in my own way;
For I must speak it on this wonder day.

"Somehow, Father—be it not shame to me!—
'Tis in such humble ways I compass Thee.
I seem to see Thee in the simplest things:
Foamy water that bubbles and sings,
Bursting in rainbows over the washtub's rim;
The clean, sweet clothes filling my basket to the brim—
How white they flutter at the wind's brisk will
That whips them whiter still!
And when, over the ironing-board billowing clover-sweet,
They smoothe to satin beneath the friendly heat,
I feel such thrill of happiness. . . . Forgive me, Lord,
If praise like mine should not accord!

"God, I am one who cannot understand
The fearful works of Thy mysterious hand,
The great immensity that swings above;
The thing I understand is human love.
Yea, human love and human things: the touch
Of well-worn objects that I love so much—
Cushion and chair, dishes and pan and broom,
The comradeship of a familiar room;
My plants there in the window, and the glow
Of shining tin things banging in a row.
Scorn, if Thou wilt, my common human way—
I must speak truth and only truth this day.

"O God, I seem to find Thee everywhere!
The steam that rises from the kettle there
Seems more a miracle, somehow, to me
Than all the Heavenly marvels that I see.
The hum of dear things cooking on the range
Fills me with rapture; Father, is it strange,
Since these Thy products are of grain and food
And Thou Thyself hast called them very good?
And is it wrong, O God—my surging pride
When the rejoicing oven door swings wide
On russet bakings I have made to feed
My hungry brood? Thou knowest, Lord, their need.

"Thou knowest how they lean to me for life;
Even the strong, brave man who calls me wife—
The father of my flock—must look to me
For blood and sinew and the strength to be.
This, then, the greatest, dearest thing of all—
To know that I may answer to their call;
That Thou hast made me mother, friend, and mate,
Keeper of life and molder of their fate.
By this I know the universe as Thine—
That hearts and homes and people are divine!
Is there a greater gift in all Thy store?
My woman's heart is full—I ask no more.

"O God, I thank Thee!
With every glowing part of me,
From the whole heart of me,
I thank Thee, God!"

THE LITTLE COUNTRY GIRL who is fond of studying flowers with us recognized with joy the illustration of smart weed.

Here was something she knew; she had grubbed it out of her mother's truck patch many a time.

"Oh, here's a picture of smart weed!" she said, and then turned the pages of *Nature's Garden* until she came to the place; then she read slowly: "Smart weed; *Polygonum Pennsylvanicum*. Why do you suppose it is called that?"

"Because," the Wise One said, "it doubtless was first classified in Pennsylvania or perhaps it grew abundantly there."

"I thought maybe," she said hesitatingly, "it was because the Pennsylvania people are so smart. My grandfather was born there, and then you know William Penn was a very smart man; my history says so."

The friend who pores over these wild flowers with me loves to hear them called by their folk names. If she says *Eupatorium* inadvertently, she at once adds "Boneset." And indeed the names which have grown to distinguish this wild growth are beautiful in their expressiveness; often they are poetical, fanciful, and, in the cases of medicinal shrubs, briefly explanatory, as "Boneset." What could be prettier than "Sundrop" to fit those lovely blossoms which seem, in their yellow glory, drops from the sun? Either a humming-bird or a bumblebee must have given the Honeysuckle its luscious name. The Jewel-weed is a pendant flower like an ear-ring; then the Sunflower must have been named by Eve herself, the suggestion is so obvious. Eve, as you know, is supposed to have named the flowers and birds while the great Adam attended to the naming of the beasts.

To-day the field of millet was mowed. Many Americans have never seen a field of millet, one of the most beautiful of grains. Its vigorous green stem bears a heavy yet graceful head of grain which turns a rich coffee brown as it ripens. The alfalfa with its tiny blue blossom is another less familiar crop than are our corn and wheat, both of which are now garnered. The beautiful landscape is fast taking on the golden look of rest and completion which belongs to the "Season of mists and mellow fruitfulness."

TWO CHURCHWOMEN were sitting chatting one evening not long since in the Helen Dunlop Memorial School at Winslow, Arkansas. They were deeply interested in the welfare of this good little school and were visiting it for the purpose of more fully ascertaining its needs. Perhaps they were sewing carpet-rags by the light of the little glass coal-oil lamp; at any rate the bottom dropped out of the lamp. Now anybody knows that this is a very awkward accident, as a lamp without a bottom is absolutely *nil*. However, and most fortunately, no explosion occurred; but it started these ladies thinking that thirty girls were going to bed every night by the light of these little glass lamps; and as, with the good Churchwoman, to think is to act, at once they set about working for a small electric plant.

Perhaps mothers of girls who are at Vassar and Smith and Wellesley where every luxury and comfort is provided, may be glad to contribute a small sum for this plant, which is estimated as costing about $300. In case they do, they will want to know something about this school which does such good work with quite inadequate implements.

It is situated beautifully on the crest of Boston Mountain in the Ozarks, where one can see 68 miles over entrancing landscape. As the school is in the northwest corner of Arkansas, children from Oklahoma, Kansas, and Missouri could attend without being far from home. This house of 17 rooms was intended for a summer hotel, and instead of being plastered, it was merely canvassed and is very cold in winter. But even in the face of many needs, the school has gone on training these little mountain girls who need it so sorely and to whom it has proved the light of their lives. Thirty-eight of them are there now, learning the rudiments of right living. They are dressed chiefly from the mission boxes, and as the mountain men can all cobble shoes the worn shoes which are sent in these boxes are gladly welcomed and restored to usefulness. There is a little mission church, St. Stephen's, in which nearly all of the schoolgirls sing. They make their own vestments and do such other sewing as material affords. The girls do all of the cooking for the school and do it well. New desks, 33 in number, have just been provided, and without complaining those who manage the school do their best, feeling, however, that Churchwomen in enlarging their knowledge must enlarge their sympathy. A school for girls—for mountain girls whose lives are going to be entirely altered and inspired by the Christian instruction they receive at this place—ought to appeal very strongly to Churchwomen. There is an attractive little folder with brief facts and some illustrations sent out by Bishop Winchester. It may be obtained of Mrs. Katherine Braddock Barrow, 1309 Arch St., Little Rock, Arkansas, to whom also any offerings for the electric plant may be sent.

THE TRINITY BRANCH of the W. A. of Clarksville, Tennessee, whose beautiful programme on "China" attracted much attention a year ago, now presents a year book which is the result of much painstaking. Its scope is very wide and yet it is so arranged that parts might be omitted without any detriment to the whole. The main or general topic is "World-wide Influence of Christianity." The various topics, all of which are carefully subdivided, are The Frozen North, The Influence of Christianity upon the Nations of the Occident, The Light of Asia, Winning the Dark Continent for God, Social Uplifts, Home Problems, The Continents of Opportunity, Our Insular Outposts, and Voices from the Far East.

The main papers are limited to ten minutes, the sub-topics to three minutes. All devotional and business features are confined to fifteen minutes. Beside the programme proper this book abounds with suitable quotations. "We are leading a crusade not to take a sepulchre but to save a world," reads one of these.

So many inquiries came to the Auxiliary last year, that this year they have formed a plan—which we consider a most excellent one—of supplying these books to any auxiliary which wishes to follow this general line of study and wants to escape the real work of getting out a programme. For the amount of money usually spent on the yearly programme, it would be possible to get these well-printed, excellent books.

The secretary writes: "We can furnish the same book with all personal matter eliminated at 20 cents per copy, or, in lots of ten or more, at 15 cents. The assignments can easily be filled in by pen. The information is obtained from the Church magazines in general." Thus it will be seen that without that harrowing work which awaits a programme committee, and with a very small expenditure, auxiliaries might get these books and it would only remain to assign the topics. This is real economy and there can be no reason why the idea should not be eagerly adopted. Mrs. Harry S. Gerhart, Rose Lawn, Clarksville, Tennessee, may be addressed.

THE INTERESTING LETTER concerning the work of St. Peter's-in-the-Mountain, Rocky Point, Virginia, excerpts of which have been printed on this page, has been borrowed for use in several auxiliaries. Its latest borrower is Miss Charlotte J. Rowe, Amagansett, N. J., Box 18, from whom it may be obtained. The writer of this letter, whose name has been incorrectly given, is Miss Eleanor Brynberg Forman, Elsmere, Delaware.

THOUGHT

Seek Thought not only in the pages of a book,
Seek it among the willows by a shadowed brook,
Amid the holy hush upon a mountain crest,
In silent vigil where the wild dove builds her nest.

HARRIET APPLETON SPRAGUE.

THE SHADOW OF A CROSS*

A shadow dim, and yet, methought
How real the blessèd truths inwrought;
How comforting those outstretched arms,
A covert sure from all that harms.

Anear the altar where I kneel
It doth my Saviour's love reveal;
'Tis symbol of a Gift divine—
A life laid down in saving mine.

And, if no cross for Him I bear,
How shall its shadow linger there?
Yea, light and shade must ever blend,
Above my pathway, to its end.

Yet never shadows grow too dim
For those whose gaze is fixed on Him;
When, at the last, they flee away,
I'll know the light of perfect day.

HELEN ELIZABETH COOLIDGE.

* In the little church, St. Ann's By the Sea, at Kennebunkport, Maine, a cross, suspended over the aisle, throws its shadow upon the ceiling of the chancel, and one passes beneath it to the altar rail.

Church Kalendar

✠

Sept. 27—Sixteenth Sunday after Trinity.
" 29—Tuesday S. Michael and All Angels.
" 30—Wednesday.
Oct. 1—Thursday.
" 4—Seventeenth Sunday after Trinity.
" 11—Eighteenth Sunday after Trinity.
" 18—Nineteenth Sunday after Trinity. St. Luke.
" 25—Twentieth Sunday after Trinity.
" 28—Wednesday. SS. Simon and Jude.
" 31—Saturday. Eve of All Saints.

KALENDAR OF COMING EVENTS

Oct. 7—House of Bishops, Minneapolis.
Special Conv. East Carolina, Washington, N. C.
Special Convention of the Diocese of New Jersey, at Trinity Church, Trenton, N. J.
" 9—Board of Missions, Minneapolis.
" 10—Sixth Provincial Synod, St. Paul.
" 14—Fifth Provincial Synod, Detroit.
" 20—First Provincial Synod, Springfield, Mass.
Nov. 17—Third Provincial Synod, Pittsburgh.
" 18—Fourth Provincial Synod, New Orleans, La.

Personal Mention

BISHOP ATWOOD of Arizona, who spent the early part of the summer in Europe, has returned to his district.

THE Rev. EUGENE F. BIGLER, rector of the Church of the Redeemer, Lorain, Ohio, sailed for Glasgow, September 13th, to be absent two months.

THE Rev. ARTHUR B. CRICHTON has resigned the rectorship of the Church of Our Redeemer, Lexington, Mass., and has accepted the rectorship of Christ Church, Canaan, Conn.

THE Rev. WILLIAM H. DARBIE of Milford, Pa., has assumed charge of Christ Church, Stevenville, Queen Anne county, Md., diocese of Easton. This is Mr. Darbie's second connection with the diocese of Easton, he having served here some years ago.

THE Rev. HENRY L. DREW, formerly in charge of St. Matthias' Church, Ambridge, and St. John's Church, Corapolis, Pa., has accepted the rectorship of the Church of the Good Shepherd, Pittsburgh, and will enter upon his new work October 1st.

THE postoffice address of BISHOP DU MOULIN is Trinity Church, Toledo, Ohio.

THE Rev. H. C. GOODMAN, who has been rector of Emmanuel Church, Champaign, Ill., diocese of Springfield, for the past four years, has been appointed priest in charge of Hanah, Wyo., and should be addressed accordingly.

THE address of the Rev. FRANCIS J. HALL, D.D., is changed from Onekama, Mich., to 418 West Twentieth street, New York City.

THE Rev. RALPH M. HARPER, for more than four years on the staff of St. Paul's Cathedral, Boston, Mass., has resigned to accept the rectorship of St. John's Church, Winthrop, Mass., from which the Rev. Charles W. Henry resigned in the spring to go to Christ Church, Andover. Mr. Harper will begin his new duties on October 1st.

THE Rev. WILMOT S. HOLMES, rector of the Church of the Redeemer, Orangeburg, S. C., has accepted the rectorship of the Church of the Advent, Marion, S. C.

THE address of the Rev. A. W. KIERULFF is changed to 565 West 113th street, New York City.

THE Rev. JOHN LYONS has been placed in charge of St. Mary's Church, Charleroi, and Holy Trinity Mission, Monessen, Pa., diocese of Pittsburgh, and is already on the field.

THE Rev. W. ERNST MANN has returned to his work at St. John's Church, Kewanee, Ill., diocese of Quincy.

THE address of the Rev. WALTER MARVINE, chaplain U. S. A., is changed from Fort Mott, Salem, N. J., to Fort Du Pont, Del.

THE address of the Rev. H. I. OBERHOLTZER, late vicar of St. James' Church, Spokane, Wash., has been changed to 175 Ninth avenue, New York City. While there he will be assistant at St. Matthew's Church, and do special work at the General Theological Seminary. All communications for the secretary of the district of Spokane should be addressed to the Rev. W. A. A. Shipway, 510 Euclid avenue, Spokane, Wash.

THE Rev. Dr. E. HUNTER PERRY has accepted the rectorship of Trinity Church, Washington, Pa., diocese of Pittsburgh, and will begin his labors there on October 1st.

THE Rev. G. FREELAND PETER, curate at Epiphany Church, Washington, D.C., has accepted the rectorship of St. Matthew's Church, Wheeling, W. Va., and assumes his new duties on October 1st.

THE Rev. C. MORTON SILLS, D.D., president of the Standing Committee of the diocese of Western New York has returned from his vacation in New Brunswick, to his parish, Trinity Church, Geneva, N. Y.

THE Rev. HARRIS THOMAS, rector of Christ Church, Pittsford, N. Y., diocese of Western New York, has accepted the rectorship of St. Paul's Church, Kitaning, Pa., diocese of Pittsburgh, and will enter upon his new work at once.

THE address of the Rev. W. H. VAN ANTWERP, D.D., is changed from 7 West Sixteenth street, New York City, to Fontaville, Iowa.

THE Rev. EDWARD S. WILLETT, priest in charge of St. Augustine's Church, Kansas City, Mo., diocese of West Missouri, has accepted the rectorship of St. Mary's Church, and the principalship of St. Mary's School, Columbia, S. C.

DIED

BARBOUR.—MARY BAILEY BARBOUR, wife of the Rev. Paul Humphrey Barbour, Jr., daughter of the Rev. Melville K. Bailey of New York City, died on Friday, September 18th, at the Mission House on the Sisseton reservation. Her death was caused by complications ensueing on the birth of a son, on September 17th. She was a nice of Dr. Samuel Hart of Berkeley Divinity School.

LYONS.—On Saturday, September 5th, entered into her eternal rest MARGARETTA CHRISTY LYONS, wife of the Rev. John Lyons of the diocese of Pittsburgh.

"When we at death must part,
Not like the world's, our pain
But one in Christ and one in heart
We part to meet again."

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, $1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

WANTED

POSITIONS WANTED—CLERICAL

PRIEST, 34, unmarried, Harvard, Cambridge, General, Mission experience in West. Gives as reference name of rector he has recently assisted in well-known Eastern city parish. Address VEVEY, care LIVING CHURCH, Milwaukee, Wis.

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TEMPORARY duty desired in the East. Might accept parish or curacy. Address ORA, care LIVING CHURCH, Milwaukee, Wis.

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ORGANIST AND CHOIRMASTER wanted in a country parish 50 miles from New York. Must be thoroughly competent to train boy choir and a good disciplinarian. Salary $800. Apply with full particulars to ALPHA, care LIVING CHURCH, Milwaukee, Wis.

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ORGANIST AND CHOIRMASTER, fourteen years experience in Anglican churches, boy specialist, recitalist; hard worker, desires change. Good organ essential. Testimonials from leading clergymen. Address "R. W. F.," care LIVING CHURCH, Milwaukee, Wis.

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NOTICES

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An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

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Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

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A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).

G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee, Wis.]

MACMILLAN CO. New York.

Live and Learn. By Washington Gladden. Price $1.00 net.

The Gospel of Jesus and the Problems of Democracy. By Henry C. Vedder, Professor of Church History in Crozer Theological Seminary and author of *Socialism and the Ethics of Jesus, The Reformation in Germany*, etc. Price $1.50 net.

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FROM THE AUTHOR.

Why I am a Christian. By Rev. John J. Lanier, B.D., Rector St. George's Church, Fredericksburg, Va. Price $1.00 net.

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THE CHURCH AT WORK

NEW BUILDINGS AT GRACE CHURCH, TUCSON, ARIZONA

THE ACCOMPANYING picture illustrates the ideal of the people of Grace Church, Tucson, Arizona (Rev. W. J. Dixon, rector). The two buildings on the right are nearly completed, and the other will come later. The church in the center is being rebuilt on a new site, and a new parish house has been built at the rear of it. Later on, when the proposed new church is erected, the old church which has been rebuilt will be converted into a parish house, and used in conjunction with the parish house now erected, for lectures, social, and Sunday school purposes. The present site of the buildings consists of three full city lots each 66 feet by 184 feet, at the corner of Stone and University avenues. It is the third time the site of Grace Church has been moved. The cause of the last move was the increased value of the lot on which the church formerly stood. It may be some years before the new church is erected, but when completed, the whole will form a commodious group of buildings, and a splendid example of Gothic architecture.

NEW BUILDINGS AT GRACE CHURCH, TUCSON, ARIZONA

GROTON SCHOOL, GROTON, MASS., OPENS

THE ENROLLMENT at Groton School, Groton, Mass., is 160. Two members of the faculty, Myron Williams and Horace Chadbourne, are leaving this fall, and their places will be taken by Messrs. Barclay Harding Farr and Guy Fagan.

A CORRECTION

AN ITEM on page 713 of last week's issue having reference to work at "Kemmerer and six other missions," should have appeared under the head line of Wyoming instead of that of Western Michigan.

FOR THE OBSERVANCE OF OCTOBER FOURTH

THERE ARE EVIDENCES that the observance of the day for special intercession proclaimed by the President, Sunday, October 4th, will be very general indeed throughout all of Christian America. The Federal Council of the Churches of Christ, upon whose petition largely the day was proclaimed, has set forth a circular containing a series of prayers for the day, the first two being from the pen respectively of Bishop Greer and the Rev. Dr. Manning. In the Church most of the Bishops will, before the week ends, have given their license to the service compiled by the Bishop of New York primarily for use in his diocese, but which has been issued by The Young Churchman Co. for general use with the kindly coöperation of the Bishops whose license has been given. This form is made for easy adaptation to Holy Communion or Morning or Evening Prayer, the following being suggested as the collect:

"O Almighty God, who canst bring good out of evil, and who makest even the wrath of man to turn to Thy praise: We beseech Thee so to order and dispose the issue of this war, that it may result in a true and lasting peace, and that the nations of the world may be united in a firmer fellowship for the promotion of Thy glory and the good of all mankind. Through Jesus Christ our Lord. *Amen.*"

The suggestion for the epistle is Ephesians VI. *v.* 10 to 16, and for the gospel Matthew V. *v.* 1 to 12. As used in Morning or Evening Prayer there are special psalms, special lessons, and from the versicles following the Creed, a series of special prayers and collects. As has been announced, the leaflet containing this form of service with the licenses of the Bishops who were in position to give them quickly on application, is published by The Young Churchman Co. for general distribution at $1.00 per 100 copies; and the appropriate portions of the same form in their proper setting for the full Evening Prayer will be printed in the Evening Prayer Leaflet for that day, and sold at the same price.

There are also other forms set forth. The Bishop of Pittsburgh has issued a circular to his clergy asking for a general observance of the day, suggesting proper lessons and psalms and the *De Profundis* in place of the *Te Deum* or *Magnificat*, and a number of special prayers. The Bishop of Lexington has issued a form, permitting the New York form also to be used as an alternative. A series of special suffrages for the Litany is contained in his form. The Bishop of Fond du Lac has set forth a special service for use at Holy Communion. The Bishop of Vermont has issued a topical Intercession for use as a bidding prayer or as a litany.

Many of the Bishops and others are cordially seconding the request of the American Red Cross for special offerings for that organization at the services of October 4th. Thus particularly the Bishops of New York, Massachusetts, Western Massachusetts, and Pittsburgh have made such requests.

ANNIVERSARY AT BENICIA, CAL.

THE SIXTIETH anniversary of St. Paul's parish, Benicia, was appropriately observed on Sunday and Monday, Sept. 13th and 14th, with services and exercises of a deeply interesting character. By the invitation of the present rector, the Rev. William Seymour Short, a former rector, the Rev. Isaac Dawson, now vicar of the Pro-Cathedral, Sacramento, delivered an historic sermon after Morning Prayer, the Holy Eucharist having been celebrated earlier in the day by the rector. A pleasing feature of the celebration was the presence of a large number of former parishioners who had come from a distance and also the members of the excellent choir that

had sung at the services during most of Mr. Dawson's rectorate. After a brief reference to pleasant memories of friends and incidents of by-gone days, Mr. Dawson referred to the loyalty and harmony and activity for which St. Paul's was noted. The church had stood there in the very midst of the city's business and social life, and had bestowed her benedictions on the whole community for the past three score years. At the evening service addresses were made by both Mr. Short and Mr. Dawson, the latter referring to some notable events that ocurred when he was rector of the parish. On Monday evening a largely attended reunion was held in the parish house and an eloquent address made by Bishop Moreland, who briefly reviewed the work of the Rev. James Camreon, Rev. James Lloyd Breck, Bishop Wingfield, and others, who had with much credit and success ministered there in the early history of the parish. Brief speeches of congratulation were also delivered by the Rev. W. L. Clark, who as a layman twenty-five years ago was superintendent of the Sunday school. The Rev. E. G. Davies, rector of Grace Church, Martinez, told of the days when the rectors of St. Paul's ministered in Martinez also. Rev. Mr. Dawson related some more of his delightful experiences as rector there and the Rev. Messrs. St. John and Stanley, of the local denominational churches, offered their good wishes in person while the Roman Catholic priest sent his by telephone.

PRIMARY SYNOD OF FOURTH PROVINCE

THE PRIMARY Synod of the Fourth Province will meet in New Orleans, La., on Wednesday, November 18th. There will be a service with several addresses on Tuesday evening at Christ Church Cathedral, and a celebration of the Holy Communion early the following morning. It is expected, therefore, that the services and meetings will last from Tuesday evening until Thursday night, and possibly Friday.

PUBLICATION OF VIRGINIA THEOLOGICAL SEMINARY

A "TAKING" souvenir of the Virginia Theological Seminary has been published by the students with the title *The Theolog*, and is described as Volume I. It depicts the life of the institution from the humorous point of view of the students, together with more or less of a serious nature, and with its many half tone illustrations makes an attractive souvenir. Most important perhaps of the serious papers is a history of the seminary by Professor Wallis. The following paragraph from that paper shows something of the development and progress in the seminary:

"The services in the old chapel were exceremely simple until after the civil war, the 'comely' black gown was always used in preaching, and it was and still is perfectly legal. Dr. McElhenney was the last Professor to wear it in the pulpit. Dr. Walker used to say that the surplice came into common use for the whole service after the war, because it was cheaper to buy in the days of Virginia's poverty. The cassock, so general now, was worn by Dr. Sparrow, as Mr. Joseph Packard lately informed us. He always put it on in his study at 'Oakwood' and walked to church thus attired."

Thus do customs change, and we change with them, though often we know it not.

OPENING OF KENYON COLLEGE

KENYON COLLEGE opened for its ninety-first year Wednesday, September 16th. The entering class is one of the largest in the history of the College as sixty new men are registered. The total attendance in college will exceed one hundred and thirty. Two new professors have been added to the faculty. G. Lafayette Cram, of Columbia University, as professor of Romance Languages, and E. H. Johnson, of the University of Wisconsin, as assistant professor of Physics. The new houses for the president and a member of the faculty, given by William Nelson Cromwell, of New York, have been completed and occupied. The college park is resuming a neat and orderly appearance. Bexley Hall, the seminary building, has undergone a thorough interior rebuilding and will be nearly ready for use at the opening of the seminary year the first week in October. The new Bexley will in all its appointments be handsome and convenient.

DR. VAN ALLEN IN ENGLAND

THE REV. DR. VAN ALLEN, rector of the Church of the Advent, Boston, is still in England and expects to sail October 3rd on the *Lusitania*. He preached on September 6th at the patronal feast of St. Giles' Church, Mymms, near London, and during the summer preached at a number of English churches, including York Minster. He is spending part of September in Ireland.

INDIAN WORK IN CALIFORNIA

MOST ENCOURAGING reports continue to come from our missionary to the Indians in the diocese of Sacramento, the Rev. Mr. Shea, and the splendid results of his faithful labors abundantly justify the wisdom of the Bishop in selecting him for this particular work. Writing under recent date Mr. Shea says: "We nearly missed our regular service at Catomee, last Sunday, because, when we got down to the shore at Ishi-Bishi, we found that the canoe was on the other side and there was no one there to bring it over. An old Indian, to whom we had shown some kindness, aware of our predicament, and unknown to us, swam across after the boat, although he is seventy-five years old, and the place dangerously near the falls. At that service I baptized three, including a young white man, who had previously led a dissolute life. The next day before returning home I was called away up the mountains to bury an aged white man, who, with a companion older than himself, had attempted to establish a home in the wilderness. Immediately after the funeral we went to a mineral spring for a refreshing drink in lieu of something to eat, and while there I baptized a consumptive Indian, and his two young children. All of these good deeds were made possible through the kindly act of the old Indian who risked his life to bring the boat to us across the river." Since July 22nd Mr. Shea has administered Holy Baptism to thirty-five persons including many adults of both Indian and white races.

GUILD OF THE HOLY CROSS

THE ANNUAL meeting of the Guild of the Holy Cross for the mutual comfort and useful employment for invalids was held at Trinity Cathedral, Cleveland, Holy Cross Day, Monday, September 14th. The Bishop of the diocese celebrated the Holy Communion, and presided at the business meeting, attended by twenty-one members and associates. The secretary reported that during the year twelve had been called to rest, eight members, three associates and one priest-associate, Rev. John H. W. Fortescue-Cole. The treasurer reported the receipt, during the year, of three bequests, provided in their wills by deceased members, one of $100 from Mrs. Sarah E. Douglas of Newton, Mass., another of $50 from Miss Jessica Pearce of Newport, R. I., both of which are for the benfit of the guild, and a third of $100 from Mrs. Margaret J. Fisher of Lowell, Mass., for the benefit of Holy Cross House for Crippled Children, Cleveland. By recent action of the trustees, the Ohio charter of the guild has been surrendered, and a new one is to be executed in Massachusetts. Headquarters of the guild are also to be transferred from Cleveland to Boston, and placed under the oversight of the Order of St. Anne's.

SHATTUCK SCHOOL, FARIBAULT, MINN.

AT A RECENT meeting of the trustees of Shattuck School certain changes were made in the offices of that institution. Rev. E. T. Mathison retired from the rectorship, and Bishop McElwain was elected rector, and has assumed the duties of the office. Dr. Lynn has reconsidered his acceptance of the position of headmaster, much to the regret of the board, and Col. V. E. Stolbrand, formerly of the United States army, who has had much experience in boys' schools, has been chosen to fill his place. The school opened on September 17th with an excellent enrollment, and with every prospect for a successful year.

BURIAL OF REV. AND MRS. H. W. JONES

THE SAD NEWS of the death of the Rev. Horace Weeks Jones and of Mrs. Jones in an automobile accident near Evansville, Ind., where Mr. Jones was rector of St. Paul's Church, was reported in last week's issue. The burial service was conducted at the church on the following Thursday, September 17th, by Bishop Francis. The bodies were then taken to Milwaukee for interment in Forest Home cemetery, where the Very Rev. Dean Delany of All Saints' Cathedral officiated.

Fuller reports of the automobile accident in which they were killed are now at hand. It appears that the car was driven by its owner, Mr. Edward N. Viele, a vestryman of the church, Mr. and Mrs. Jones, with their two children, and Mr. Viele being the occupants. The accident occurred while the car was returning to Evansville from Mt. Vernon. In attempting to turn a rather sharp curve the right wheels of the machine dropped off the rock road, lowering one side of the car a few inches. The momentum of the car was so great that it turned over sideways, throwing the occupants in all directions. The car turned completely over and landed over thirty feet from where it left the road on the wheels with the engine still running. Mr. Viele was only slightly hurt, and the two children even less. It was evident however that Mr. and Mrs. Jones were very seriously injured. Help was secured from a passing automobile, but Mrs. Jones died five minutes after the accident. Mr. Jones, though seriously and, as it proved, fatally injured, was conscious, and when finally the ambulance had come for him he knew of the death of his wife and dictated telegrams. In great pain he was brought in the ambulance to the city and died shortly before the hospital was reached.

The two children, Jennie, aged 14, and Edwin, aged 7, will reside with an aunt in Washington, D. C. The boy is a cripple as the result of infantile paralysis.

NEW INFIRMARY AT ST. PAUL'S SCHOOL, CONCORD, N. H.

THIS SEASON St. Paul's school, Concord, N. H., takes possession of its new infirmary, given to the school by George A. Armour of Princeton, N. J. This building was designed by the school's advisory board of architects, C. L. Borie, Jr., of Philadelphia, B. W. Morris of New York and R. Clipston Sturgis of Boston. Three stories are entirely above grade on the south, and on the north the main building will be two stories high, and the wings one story. The materials are brick and limestone, and the style is English gothic. The

building is fireproof and slate roof, and the small central turret is surmounted by a leaden figure of St. Paul.

Convenient approach is afforded at the south from the various school buildings, and at the north there is access to one of the city streets without passing through the school grounds. The problem presented to the architects was to furnish a building which under normal conditions would house from ten to fifteen boys, but which in time of epidemic could care for sixty odd patients. It was necessary to provide wards where mild, infectious cases could be separated from minor cases, but which could be attended by the regular staff of nurses. Moreover, an isolation ward was necessary and rooms for serious operations. These requirements developed a building in the shape of a letter E in which the main part, with the central kitchen wing, will cover all normal conditions. Half of the ground floor at the south is occupied with what may be termed an out-patient department, and an adjacent suite of rooms is provided for the resident physician. On the other half of this floor are the nurses' quarters. Half of the ground floor at the north contains an open ward, and the other half contains a suite of separate rooms each to accommodate one patient. The kitchen wing contains on the first floor the common dining room, serving room, kitchen and offices. On the second floor there are again two wards and rooms for major operations. There is an elevator at the center of the building, capable of taking a hospital cot, connecting with all three floors. Dr. C. R. Metcalf, a graduate of the Harvard medical school, and a former assistant superintendent of the Massachusetts general hospital, is the resident physician. This fall St. Paul's school has its usual enrollment of 350 pupils.

DEATH OF REV. FRANCIS MOORE

THE REV. FRANCIS MOORE, priest in charge of St. Thomas' Church, Somerville, Tenn., died at his home on Saturday, September 5th. Mr. Moore was born in 1837, and had almost completed his fiftieth year in the ministry. He was ordained deacon in 1865 by Bishop Smith, and advanced to the priesthood in 1866 by Bishop Kemper. He was a faithful missionary during these many years, serving the Church in Wisconsin, Missouri, Nebraska, Texas and Tennessee. During his pastorate churches were built at Lancaster and Ahnapee (now Algona), Wis.; Chillicothe, Mo.; and Neleigh, Neb. The burial service was read at Somerville by Dean Morris of Memphis. Mr. Moore is survived by his wife and nine children.

AMERICAN PRIEST ARRESTED AS SPY

THE REV. DR. ROB ROY MCG. CONVERSE, rector of St. Luke's, Rochester, N. Y., has returned home from abroad and reports his arrest as a spy while in Berlin. Owing to his name and appearance it was very difficult for him to persuade the authorities that he was not a British subject nor a spy, but finally, after being taken to an English clergyman, his identity was established, and he was released.

WORLD CONFERENCE BULLETIN

A BULLETIN No. 7 has been issued on behalf of the World Conference on Faith and Order, telling of the appointment of 48 commissions in various parts of the world to cooperate with our commission in this work, and of the warm sympathy expressed in many parts. The sub-commission of Bishops and others that was to have laid the matter before leading men of every communion in Europe this summer was necessarily hindered by the outbreak of war, so that the plans could not be carried out. The request is made that Christian people will continue their efforts by prayer, the spreading of information, and in other ways, to hasten the progress of the movement, which must necessarily be set back by the outbreak of passion in the war.

NEW HAVEN CHURCH CONGRESS

SO FAR as arranged, the following is the program for the Church Congress at New Haven, Conn., November 3-6

TUESDAY MORNING, NOVEMBER 3

Opening Communion Service in Trinity Church. Preacher, the Rt. Rev. Robert Codman, D.D., Bishop of Maine.

TUESDAY EVENING, NOVEMBER 3

Topic: *The Church and the Immigrants.*
Writers: The Rev. Eliot White, Mr. Robt. A. Woods.
Speakers: The Rev. Edward M. Frank, Mr. F. W. Whitridge.

WEDNESDAY MORNING, NOVEMBER 4

Topic: *The Religious Problem in Schools and Colleges.*
Writers: The Rev. Edward D. Tibbits, D.D., the Rev. S. S. Drury.
Speakers: The Rev. Fred H. Sill, O. H. C., Mr. Walter R. Marsh.

WEDNESDAY EVENING, NOVEMBER 4

Topic: *The Relation of the Spiritual Life to Organized Christianity.*
Writers: The Rev. J. G. Shultz, the Rev. Dickinson S. Miller, Ph.D.
Speakers: The Rev. Harry P. Nichols, D.D., the Rt. Rev. Theo. I. Reese, D.D.

THURSDAY MORNING, NOVEMBER 5

Topic: *Church Finance.*
Writers: The Rt. Rev. Wm. Lawrence, D.D., the Rt. Rev. Edward S. Lines, D.D., the Rev. Wm. H. Pott, Ph.D.

THURSDAY EVENING, NOVEMBER 5

Topic: *The Permanent Elements in Christ's Moral Teaching.*
Writers: The Rev. J. C. Bacchus, D.D., the Rev. W. M. Groton, D.D.
Speakers: The Rev. F. W. Crowder, Ph.D., the Rev. E. S. Drown, D.D.

FRIDAY MORNING, NOVEMBER 6

Topic: *The Relation between Religion and Ethics.*
Writers: The Rev. Wm. Austin Smith, the Very Rev. Wilford L. Robbins, D.D.
Speakers: The Rev. Fred'k A. Wright, the Rev. E. de F. Miel, D.D.

FRIDAY AFTERNOON, NOVEMBER 6

Topic: *The Relation of the Clergy to the Public Life of the Community.*
Writer: The Rev. Samuel Tyler.
Speakers: Mr. Francis A. Lewis, the Rev. F. S. Luther, LL.D.

OPENING OF ST. MARK'S SCHOOL, SOUTHBORO, MASS.

ST. MARK'S SCHOOL at Southboro, Mass., has opened for the season with 145 pupils. Two new men on the faculty this year are the Rev. I. Harding Highes, a last season's graduate of the Episcopal Theological School, and William A. Ziegler.

YEAR BOOK OF LOUISVILLE CATHEDRAL

A VERY HANDSOME publication is the *Year Book* of Christ Church Cathedral, Louisville, which is adorned with many illustrations most attractively printed on heavy tint paper. The many branches of the cathedral work are each the subject of a special chapter. The publication does credit to a work of unusual importance among the churches of the Middle West.

CONSECRATION OF ST. CLEMENT'S CHURCH, SEATTLE, WASH.

THE BISHOP of the diocese consecrated St. Clement's Church, Seattle, on Sunday, September 13th. The church has had a hard struggle for the past twenty years, but under its present rector, the Rev. A. P. S. Hyde, much progress has been made, and many repairs have been completed, and it is now free from all indebtedness.

MEMORIALS AND GIFTS

A HANDSOME Bible for the lecturn of St. Paul's Cathedral, Cincinnati, Ohio, has been presented by Mr. Harry R. Mather, one of the trustees, in memory of his friend, the late William C. Bullitt of Philadelphia, a prominent Churchman and citizen of that city.

ON JULY 5th the widow of Rev. Robert Ritchie died at the rectory of St. James the Less, Philadelphia, where she had lived for forty years. By her will, subject to certain life estates, her estate is to be held in trust, the income to be paid to St. James the Less. The property amounts to $30,000.

A VERY beautifully wrought solid oak Bishop's chair, made by W. & E. Schmidt Co. of Milwaukee, has been presented to St. Stephen's Church, Buffalo (Rev. Francis Angel, rector), as a memorial to Thomas Dale, a very earnest and consistent communicant of the parish who died suddenly March 12th. The chair is the gift of his widow, Mrs. Fannie Dale, and the sons and daughters.

UNDER THE will of Miss Fannie Lee Shopleigh, long a devoted worker at St. Thomas' Church, Newark, Del., the parish has received a legacy of $370 toward the upkeep of the sanctuary. Another recent gift to the parish consists of a silver communion service in memory of S. Minot Curtis, late senior warden and for forty-five years a member of the Church. The service was presented by his widow.

THE DAUGHTER and granddaughter of the late John Dobson, for many years a vestryman of St. James the Less, Philadelphia, Pa., have presented to that church a lot, 336 x 90 feet, immediately opposite the churchyard on Clearfield street the assessed valuation of which is $10,000. While no present use will be made of the property, it is hoped some day that a new parish building and rectory will be built on the lot.

THE WIDOW and children of the late George S. Thompson desiring to make a memorial of the love and devotion that Mr. Thompson had for St. Mark's parish, Hoosick Falls, N. Y., have presented to the rector, wardens and vestry, eleven first mortgage, four per cent. bonds of the Chicago, Milwaukee and Puget Sound R. R. This gift of $11,000 is to be known as the George S. Thompson Memorial Endowment Fund, the income to be used at the discretion of the vestry.

THE CHURCH of St. Michael and All Angels, Baltimore (Rev. Charles Fiske, D.D., rector), will shortly be enriched by two large and handsome seven-branched sanctuary standards. They are the gift of Mrs. Georgianna Small, and are memorials; one of them to Dr. George Warner Miltenberger and Sarah Miltenberger his wife; the other, in memory of Anthony Felix and Dorothy Barbara Miltenberger. The standards were designed by the Wilson-Maltman Co. of Baltimore. They will stand on the floor of the sanctuary on each side of the altar steps, and will be Romanesque in design, harmonizing in detail with the architecture of the church. They will be of solid bronze, finished in old gold, over eight feet in height, and each standard having a graduated tier of seven-branched lights. These handsome gifts are part of the improvements in the church begun in June, which include four large memorial windows of imported stained glass, to be known respectively as the Hingh window, in memory of Samuel J. Hingh, long a member of the vestry, and prominent in the work of the diocese; the Woodside window, given by F. P. Woodside, in memory of his mother; a window in memory of Mrs. Elizabeth J. Dickey, given by her children, and a fourth window, in the west end of the church, in memory of Mr. and Mrs. Calvin D. Davidson, given by Mr. and Mrs. C. Wilbur Miller. As these windows are being

made in London and Munich, there will probably be considerable delay in receiving and placing them, owing to the outbreak of the European war since the contracts were awarded.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop

Death of Miss Fitch

ON SUNDAY, September 13th, occurred the death of Miss Elizabeth Trowbridge Fitch of New Haven, daughter of the late Rev. Henry and Abigail C. Fitch. Miss Fitch was for nineteen years president of the woman's guild of Trinity Church. This however was the least of her services. A graduate of the Yale Art School, a frequent visitor to the older cultural centers, a lover of nature, a sufferer who bore with fortitude pains which to many would be depressing, she had much that the world needs; she sent forth life and sympathy to all. A life-long friend has said of her: "Forgetful of herself she gave to any friend who might be in trouble a warm sympathy. Death came to her 'startling in its speed,' but her pure spirit was ready for the higher life into which she has entered."

EASTON

WM. FORBES ADAMS, D.D., D.C.L., Bishop

St. Paul's Church Re-opened after Renovation

OLD ST. PAUL'S Church was re-opened on Sunday, September 5th, after the summer spent in remodeling and additions. The services for the day were in charge of Bishop Adams, assisted by Dean Gantt of the middle convocation of the diocese. During the past sixty years this parish has a distinction of having had only two rectors.

FOND DU LAC

R. H. WELLER, D.D. Bishop

Annual Meeting of the Ember Guild

THE ANNUAL MEETING of the Ember guild was held at the Cathedral, Fond du Lac, on Wednesday, September 16th. The Bishop of Fond du Lac, who is the director general of the guild, was celebrant at the early Eucharist, and also gave the meditations at the morning devotions. At the business session the officers were re-elected: Director General, the Rt. Rev. Reginald H. Weller, D.D.; Vice Director General, the Rt. Rev. A. L. Williams, D.D.; Secretary-Treasurer General, the Ven. E. Croft Gear. The following resolution was adopted: "Resolved, 1. That the secretary be instructed to send an appeal to every Bishop in the American Church (home) urging them to request their clergy in writing to preach on the subject, "Vocation to the Sacred Ministry" on the Third Sunday in Advent. 2. That the approval of the Presiding Bishop be secured before this action is taken." The committee on new manual is at work and it is hoped that the new book will be ready to send out in a few weeks. All requests for membership in the guild, and for information regarding its objects, should be sent to the secretary, the Ven. E. Croft Gear, Stevens Point, Wis.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop

Missions at Mt. Carmel and Bedford

A TEN days mission was held at St. Stephen's Church, Mt. Carmel, beginning on September 6th. Archdeacon Webber was the missioner. Large congregations were in attendance.

A SIX days mission was held in St. James' Church, Bedford, Rev. P. G. Duffy priest in charge, beginning September 13th. The missioner was the Rev. H. B. Pulsifer, assisted by the Rev. A. Aune. There were daily celebrations, short talks on the Faith, and mission services in the evening. In addition to these there were free clinics daily, with two local physicians in attendance.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Brotherhood Labor Service—A Peace Service—Other News

THE ANNUAL Brotherhood labor service was held on the cathedral grounds, Baltimore, where the open-air services have been held throughout the summer, on the afternoon preceding Labor Day, Sunday, September 6th. This service, as usual, was held under the auspices of the Maryland senior assembly of the Brotherhood of St. Andrew. All the different labor organizations of the city had been invited, and the attendance was good, although smaller than usual on account of the opening of the "Star-Spangled Banner" centennial celebration. The sermon was delivered by the Rev. Richard W. Hogue, rector of the Church of the Ascension, Baltimore. The Rev. Jesse R. Bicknell of St. Paul's Chapel, and the Rev. Edwin B. Niver, D.D., of Christ Church, were also present, and assited in the service.

ON THE Sunday following, September 13th, and also under the auspices of the Brotherhood of St. Andrew, a peace service was held on the cathedral grounds. This service was held in response to the request of the Star-Spangled Banner centennial commission, that the day be observed by all the churches as Peace Sunday. The service was in charge of the Rev. Thomas Atkinson, Canon of the Pro-Cathedral. Francis Scott Key's beautiful hymn, "Lord, with glowing heart I'd praise Thee," was sung by the vested choir of men and boys. A congregation of about one thousand persons was present. The principal address was delivered by United States Senator Blair Lee of Maryland, who contrasted the diplomacy of the United States with that employed by the great European nations now at war. "Only the man or nation," he said, "ruled by the command of 'Love the Lord thy God with all thy heart, and thy neigbhor as thyself,' has a free soul, and possesses true liberty." The Rev. W. H. H. Powers, D.D., rector of Trinity Church, Towson, Baltimore county, also spoke on the value and necessity of prayer for peace, as the one best service we can render at this time, and insisted that the great European war was not brought on through any failure of Christianity, but rather through the failure of men to live Christianity as it should be lived.

THE RT. REV. FREDERICK B. HOWDEN, D.D., Bishop of New Mexico, visited Emmanuel Church, Cumberland, of which he was formerly the rector, and spoke of his work on Sunday, September 13th. He received a hearty welcome and was presented with a handsome morocco prayer book by some of his former parishioners.

THE CONGREGATION of the Church of the Messiah, Baltimore, rejoiced to welcome their beloved rector, the Rev. Peregrine Wroth, at the services on Sunday, September 13th, it being the first time that he has been able to be present at the church since his recovery from the serious illness that has kept him from his parochial duties for a period of more than five months. He is now quite restored to his usual health, and hopes to resume active work by October 1st.

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., Bishop.
SAMUEL G. BABCOCK, Suffr. Bp.

Special Peace Services at Boston Cathedral—A Retreat for Clergy

DEAN ROUSMANIERE has planned for a weekly peace service at St. Paul's Cathedral, Boston, beginning on Wednesday, September 30th. These peace services will take place on Wednesdays with appropriate prayers and hymns, and a five-minute address, which the Dean calls a "watchword." On Sunday, October 4th, the day appointed by the President for peace services, all those at the Cathedral will be adapted to that end. Bishop Lawrence will preach, and be the celebrant at 11 o'clock when a number of prayers which the Bishop is to authorize will be used.

A RETREAT for the clergy will be conducted by Bishop Lawrence at Christ Church, Swansea, beginning on September 21st and continuing three days. The clergy will be entertained at Rest House and in individual homes.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Activities of St. Stephen's Parish, St. Louis

ST. STEPHEN'S PARISH, St. Louis (Rev. H. W. Mizner, priest in charge), has had a very busy summer. Beginning June 22nd, and continuing for nine weeks, a vacation school was conducted at St. Stephen's House. There were daily services for the children in the chapel, with religious instruction of a definitely Church character, besides the usual handicraft work. The results of the course proved highly satisfactory to parents and teachers. St. Stephen's-in-the-Hills, the vacation home of St. Stephen's situated on the Meramec River, has just closed after a most successful season. Four hundred and ten of St. Stephen's people had a week of rest and recreation and several of the other missions in St. Louis sent parties for a week or more. The season passed without sickness, without an accident, and without any sort of unpleasantness. Several improvements were made in the estate this season, the most important being a new dormitory and a new cabin for the rector.

NORTH CAROLINA

JOS. B. CHESHIRE, D.D., Bishop

Annual Service at Woodleaf—New Parish House at Cooleemee—Convocation Dates

THE ANNUAL service at old St. Andrew's Church, Woodleaf, Rowan county, was held on the last Sunday in August, as has been the custom for several years. The congregation has removed to a more central location, but the annual service is kept up at the old place of worship, around which many of its founders are buried. This year over two hundred attended, including a couple who brought their child all the way from Virginia for Holy Baptism; the baby's grandfather had been baptized in the old church seventy-three years before. The sermon was preached by the Rev. Theodore Andrews, rector of Grace Church, Lexington.

THE CONGREGATION of the Church of the Good Shepherd, Cooleemee, has completed and paid for a convenient and well built parish house, adjoining the church, at a cost of less than $1,000. It has one large Sunday school room, and three smaller rooms for class rooms and other purposes. The Bishop says, "No more creditable work has been done than this by any congregation in the diocese." Cooleemee is exclusively a cotton mill town.

THE CONVOCATIONS of the diocese will hold their annual meetings as follows: Convocation of Colored Work, All Saints' Church, Warrenton, September 3d to 6th; Convocation of Raleigh, St. Matthew's Church, Hillsboro, October 6th to 8th; Convocation of Charlotte, St. Paul's Church, Salisbury, October 13th to 15th.

OHIO

WM. A. LEONARD, D.D., Bishop
FRANK DU MOULIN, LL.D., Bp. Coadj.

St. Peter's Church, Ashtabula, Renovated—Other News

FOR SEVERAL weeks this summer during the absence of the rector, the Rev. Creetus A. Dowell, St. Peter's Church, Ashtabula, was in

the hands of the decorators, who frescoed it anew throughout, and carpenters, who effected such chnges in chancel arrangements as to enable the choir to occupy their places therein, for which new seats were provided. On Sunday, September 13th, with special services and a great outpouring of people, the church was re-opened for worship, the rector making the gratifying announcement that with the exception of a small balance, which has since been met, the money necessary for all improvements had been secured.

The Dean-elect of Trinity Cathedral, Cleveland, the Rev. Henry Prior Almon Abbott of Hamilton, Ontario, expects to arrive in Cleveland about the first of October, and will be inducted into his office at the morning service on Sunday, October 5th, the Bishop of the diocese officiating.

On Thursday morning, September 17th, at St. Stephen's Church, East Liverpool, the Rev. Victor Alan Smith of Coshocton was married to Miss Florence Collins Watson. The service included a nuptial celebration of the Holy Communion, the rector, the Rev. Robert Kell, officiating.

OREGON

Death of Mrs. A. M. Pfahler

The Church community in Portland was saddened by the death of Mrs. Anne Mitchell Pfahler, beloved wife of C. B. Pfahler, a vestryman of St. Mark's Church, and accountant for the diocese. She passed to her reward on Sunday, September 6th. Mrs. Pfahler was a woman of beautiful character, and gave to the Church life-long devotion and service. Both she and Mr. Pfahler were formerly prominent members of St. Bartholomew's Church, Chicago, and helped to organize the Church of the Holy Cross in that city. The funeral services were held Tuesday, September 8th, conducted by the Rev. J. E. H. Simpson, rector of St. Mark's Church.

PENNSYLVANIA

Philip M. Rhinelander, D.D., Bishop
Thomas J. Garland, D.D., Bp. Suff.

Church of the Redemption Robbed—Other News

Thieves broke into and carried off several articles from the Church of the Redemption, Philadelphia, Thursday evening, September 10th. Several relics from the old Church of the Redemption, some of which it was the intention of the rector and vestry to use in the new building, were stored in a room in the basement. Among these were the bell, motor for the organ, the altar rail, and many other articles of furniture. Some time during the night some men drove a wagon to the side of the building, loaded these things and carried them away. The thieves have been apprehended and are now in jail. The articles stolen have not yet been recovered.

The Rev. George L. Richardson, rector of St. Mary's Church, West Philadelphia, will be the conductor of the annual retreat for the alumnae of the New York Training School for Deaconesses, at St. Faith's House, New York City, from September 23rd to September 26th.

A cablegram has been received from Bishop Rhinelander saying that he was unable to leave England September 15th as he expected, but hopes to sail about October 3rd.

All the clergy of the diocese are back in their places, and the regular winter schedules of services have been resumed. Some of the parishes have been having only morning services during the summer months. These have again opened the afternoon or evening services. Among these is the Church of St. Luke and the Epiphany. St. Matthew's Church also welcomed its rector at the services of September 20th.

SOUTHERN OHIO

Boyd Vincent, D.D., Bishop
Theo. I. Reese, D.D., Bp. Coadj.

Profession of Sisters of Community of Transfiguration

On September 16th, in the presence of a number of friends, clergy, the sisters and the children of the Bethany Homes, Sisters Caroline Mary and Helen Veronica were professed by the chaplain, the Very Rev. Dean Paul Matthews of Faribault, Minn., as Sisters of the Community of the Transfiguration, at the chapel in the mother house at Glendale. The Rev. Irving Peake Johnson, D.D., of Faribault, Minn., preached the sermon. Sister Caroline Mary, known formerly as Miss Caroline Cochran of Brooklyn, N. Y., has borne the cross of many severe illnesses, but was rejoiced that her fondest desire to devote herself entirely to the religious life was at last granted. Sister Helen Veronica, formerly Miss Helen Farrell of Minneapolis, Minn., is to accompany Sister Edith Constance to China, and to work with her under Bishop Huntington in Anking. The beautiful silver-gilt chalice and paten given by the Associates of the Community of the Transfiguration for the work in China were consecrated by the chaplain at the service.

VERMONT

A. C. A. Hall, D.D., LL.D., Bishop

Bishop Hall Entertains Revisioners—Bishop Kinsman Administers Confirmation

Bishop Hall has been entertaining at his home at Rock Point for a week, a sub-committee of the Commission on the Revision of the Lectionary, the Rev. Dr. C. B. Wilmer, the Rev. T. W. Harris, and Mr. W. C. Sturgis.

The Rt. Rev. F. J. Kinsman, D.D., Bishop of Delaware, returning from his vacation in Maine, is confirming several classes in Vermont, owing to the inability of Bishop Hall

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to travel about very much. Bishop Weeks is at his home in Rutland, but little, if any, improvement in his condition can be seen.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

G. F. S. Affairs—Other News

THE SEMI-ANNUAL meeting of the diocesan organization of the Girls' Friendly Society was held at Silver Creek, the St. Alban's parish branch acting as hostess and entertaining the meeting in the Presbyterian church. Forty-seven delegates from the twenty diocesan branches were present. An admirable account of the past season of Holiday House was read, and the other departments reported as well. An excellent balance in the treasury was announced, while the diocesan missions associate told of the work of St. Elizabeth's Hospital, Shanghai, for which the memorial fund is to be given this year on All Saints' Day, which this year coincides with the G. F. S. annual day of intercession. In response to an appeal the offering taken at this meeting, amounting to $30, was voted to be sent to the Red Cross Society. A memorial to Mrs. Conrad Diehl, secretary of St. Paul's branch, Buffalo, was read. It was the secretary of the Silver Creek branch, Mrs. D. J. Van Vlack, who in 1909 opened her home and assumed full charge of the first effort for a Holiday House. Twenty-five members were her guests that year.

THE WOMEN of the Church of the Ascension, Buffalo (Rev. Charles A. Jessup, D.D., rector), have organized committees to assist the American Red Cross Society in its work among the sick and wounded soldiers in the present European war. The women propose buying surgical goods and making garments which will be forwarded as soon as possible for distribution. A daily service with celebration of the Holy Communion and special prayers for peace is being held at the Church of the Ascension.

CANADA

News of the Dioceses

Diocese of Toronto

A DAILY service of intercession, lasting fifteen minutes, is held in St. James' parish house, Toronto. These services will be held in St. James' Cathedral as soon as the repairs are completed in the building.—IN A pastoral letter from Bishop Sweeny from Edmonton, where he has been visiting, together with other mission points in the North West, he urges his clergy and people to constant prayer. He says, "May I request the clergy to afford their people frequent opportunities on Sundays and weekdays for Holy Communion and intercessions on behalf of all those who are, or shall be affected by this unhappy conflict."—THE APPEAL made by the diocesan Dorcas Secretary of the Toronto W. A. for funds and clothing to meet the loss sustained by the burning of the school at Moose Fort, diocese of Moosonee, met with a most generous response. A large number of articles has been shipped, including a sewing machine, washing machine, and organ.

Diocese of Quebec

THE FOUNDATION stone of the new "Gibbs Home for Boys" was laid by Bishop Dunn at Sherbrooke. It is to be built by the Waifs and Strays Society, which has one hundred and sixteen homes in England, and two in Canada, of which this at Sherbrooke is one.—A SERVICE of intercession is held in the cathedral, Quebec, every day, which will be continued during the war.—SEDILIA of carved stone have been erected in St. Matthew's Church, Quebec, in memory of the late Mrs. McDougall.—THE REV. R. H. STEACY, Ottawa, has been appointed to be divisional chaplain in the camp at Valcartier. Quite a number of other clergy are there as chaplains attached to the different regiments. A large number of the volunteers are members of the Anglican Church. In one battalion where daily prayer is held, although the attendance is entirely voluntary, five hundred are sometimes present. Arrangements have been made for the celebration of Holy Communion in various parts of the camp. Quebec diocese is giving its own volunteers who are Churchmen a prayer book each. Canon Scott, of St. Matthew's, is at the camp.

Diocese of Ottawa

THE JUNIOR and the Babies' Branches of the diocesan W. A. will gradually undertake all kindergarten work in the mission field. This decision was made at the annual meeting.

Diocese of Niagara

AT A MEETING of the rural deanery of Hamilton, Bishop Clark presiding, September 2nd, the new rural dean was appointed, the Rev. W. G. Davis.—A NEW W. A. worker among the immigrants in the diocese, is Miss Jacobs. She graduated from the Deaconess' School in Philadelphia in June.

Diocese of New Westminster

THE CHINESE catechist in Vancouver, Lem Yuen, was ordained in St. Paul's Church in that city, and is the first of his nationality to be admitted to holy orders in Canada. He has been a student at Latimer Hall.

Diocese of Keewatin

THERE WAS a very inspiring service in the church at Norway House, when Bishop Lofthouse arrived there with three mission workers for the far North, in the course of his summer visitation. As soon as the news of his arrival spread the Indians came in from far and near to welcome their Bishop. So full was the church that many had to sit on the chancel steps and on the floor.

Diocese of Rupert's Land

AN INCIDENT showing thoughtful kindness was the action of some members of St. Margaret's Church, Winnipeg. The Rev. A. W. Woods has gone to Valcartier as chaplain to the 90th Winnipeg Rifles, and before his departure some men of the congregation presented him with a paid up insurance policy for a handsome amount. His anxiety on behalf of his family would thus be greatly relieved. The rector of St. Martin's Church, Minnedosa, has also gone to the front, the Rev. G. A. Wells. At a meeting of the congregation it was unanimously decided to give the rector extended leave of absence.

The Magazines

THE October number of *Scribner's Magazine* contains an impressive and illuminating article, "Armageddon—The Forging of a Great Peace," by Sir Henry Norman, M.P. Beginning with a consideration of the causes that led to the war, he quotes from the official diplomatic corespondence of the Powers, and seems to make it very plain from his point of view where the real responsibility lies. There is a most dramatic picture of the scene in the House of Commons when Premier Asquith closed a great speech of dignity and reserve, by referring to the attack on Belgium as "infamous." The article will make clear to many the conditions that made the war inevitable, and the positions of the nations involved. Sir Henry was present at the exciting scenes in Parliament. He is the author of *All the Russias, The Real Japan,* and other books which have made him an authority on international questions.—COLONEL ROOSEVELT describes the start and the early stages of his journey down "The River of Doubt." The canoes were rude dugouts, loaded to within a few inches of the water, and from the very beginning dangerous rapids made progress both hazardous and difficult. He could form no idea of the time it would take to reach civilization—"whether six weeks or three months." It was a plunge into the unknown with the possibility of starvation and disaster in many forms. The narrative is one of ever-increasing hardship, of uncertainty, of narrow escapes, of indomitable perseverance. It was on this part of the journey that Kermit Roosevelt so nearly lost his life by the upsetting of a canoe.—AN article of especially timely interest is by Rear-Admiral Schroeder, U. S. N., on "The Fleet"—the story of the organization, imemnse power, and duties of a great modern battle-fleet. "Never in the

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history of the world have more vital consequences hung upon the issue of one decisive battle upon the sea than to-day."

ONE WOMAN'S WORK

"CHIEF" CHADSEY of Cleveland is a woman with an ideal, who is doing big work. She is at the head of the bureau of sanitation. The sanitary police of Cleveland are uniformed officers who carry revolvers, and enjoy all the powers of the usual policemen, but their mission is unique. They are employes, not of the police department, but of the department of health. Their work is to keep Cleveland clean. Miss Chadsey, we learn, has reached her present position by logical steps, and after varied experiences. She went to school at the University of Chicago, where she specialized in social work. She took a Carnegie fellowship and studied at first hand the social organizations of some of the Western industries. She went out to the silk industries of New Jersey and of Pennsylvania, made a report on the homeless women in New York, Philadelphia, and Boston, and made special studies of waitresses and department store girls. When she first took up social work in Cleveland, it was as an investigator of dance halls. A little later she was appointed tenement house inspector. This led inevitably to the problem of sanitation. She organized "sanitary squads," and finally became so necessary to the city that a special position was created for her.—*Northwestern Christian Advocate.*

THE WOMAN FARMER

THE New York State College of Agriculture made a study of all the farms owned by women in four towns in Tompkins county to analyze the conditions. It is impossible to make accurate reports on all phases of the industry because of the fact that many of the women farmers interviewed rent their farms, and do not operate them.

The women owned 9,077 acres, an average of 104 acres each. The total property amounted to $396,152, the largest farm owned by one woman being 409 acres. The average investment of those women who operate their own farms was $4,922; those who rent, and therefore own less stock and machinery, averaged $4,225; the largest individual investment was $16,075.

Thirty-two of these women gave complete records of a year's business. The average farm income was $428. This amount with garden and other food products, house, and most of the fuel, is at least a comfortable living income in the country.

The 409-acre farm, valued complete at $16,075, is producing a net income of $1,774. Another of 13 acres gave an income of $1,108 after paying all expenses. One of 240 acres netted the neat income of $2,155. A dairy farm of 50 acres paid its owner $603. And so it goes. Among women, just as among men, skill and good judgment make big returns.

The woman farmer is here, and she is here to stay. Her calling is ancient and honorable. It offers independence, health, and happiness. Does anyone doubt that she will make the utmost of such splendid opportunities?—*The Mothers Magazine.*

BE JUST TO YOUR CHILD

THERE ARE many words of condemnation to be said concerning parents who give way to the expression of ill-temper, but surely this is the most serious: that their dealings crush out the sense of justice in the children.

The sense of justice is what makes a man fit to be with his fellows. He will give them what is due. He will also know what is due himself, and how to exact it. Justice is the great principle of the social and business

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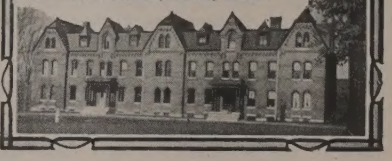
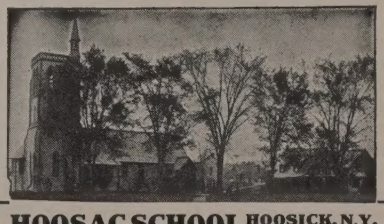


New York



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world. Surely no one would train a child so that he would lose that sense. Yet the child that is punished in a fit of parental ill-temper knows unerringly that he is the prey of an unreasonable stronger power, says *The Mother's Magazine*. He is punished because he has infringed on his parents' comfort or convenience at an inopportune moment. If he had done the same thing when the parent was feeling good-natured the chances are that he would not have been punished at all. What kind of a foundation has he for understanding the moral laws? Is it any wonder that his ideas of right and wrong are hazy? Nor is this all. He becomes a mean truckler to the irrational power over him, taking advantage of good-natured periods, and "lying low" in the times of stormy ill-temper. He is acquiring the habit of ill-temper and lack of self-control from the example before him, and he is certain to grow into a disobedient, unattractive child.

BAD CASE OF SPRING FEVER

TO EDITORS and artists the young poet with his lay is quite the joke of springtime, with its April sun and showers. And yet a poem of sumertime is in my heart to-day—a poem full of rainbow tints, of song-birds and of flowers. Shall I begin "O Springtime"? No, for that is obsolete; or shall I say "The robin red is swinging on the branch"? Or shall I say "The perfume of the gentle breeze is sweet"; or that my heart is "full of light and joyousness" perchance? O poets all, in thought and deed, how shall I sing my song? The sun is sinking in the west, the shadows tremble long. And I am sitting at my desk, with nothing much to say; while on the wall the clock is letting minutes slip away.

You wonder why they speak of it as "ring-time"? Because the blue of tender skies above, and all the gentle breezes of the springtime are murmuring a million words of love. And when the April twilight has descended and fireflies are flitting through the air, the meaning of the word is comprehended, for lovers fill the country everywhere. They linger by the pasture bars, confiding, or in the crowded city parks they walk, with never thought of subterfuge or hiding from others all the sweetness of their talk.—*The Christian Herald.*

CAMPHOR AS A VITALIZING AGENT

ABROAD, where great pride—and just pride—is taken in the mileage per gallon of fuel that can be obtained, a small band of motorists recently has been experimenting with gum camphor as a "dope" for gasoline. Usually, about one ounce of camphor is placed in five gallons of gasoline, and it is stated by those who use the mixture that the operation of their motors is much superior with the camphor in the gasoline than without it. One motorist even goes so far as to claim that he has been able to increase his mileage per gallon as much as twenty per cent. though it would seem that the increase cannot be due to the use of camphor alone. The idea is not new, of course, for Curtiss, at present of aëroplane fame, used it a number of years ago in his racing motorcycles, and it is said he sometimes uses it now in his aëroplane engines.—*The Scientific American.*

A MACHINE THAT WASHES AND STERILIZES DISHES

A SIMPLE type of dish-washing machine has been invented and placed on the market. This machine consists of a cylindrical metal tank finished in aluminum and mounted on four stout legs with casters to permit easy rolling about the kitchen or from kitchen to china closet. A pump placed in the center of the tank, and operated by the lever at the top of the machine, works in such a way as to throw the hot water in a strong stream against and among the dishes. China is placed at the bottom of the tank, all pieces being turned toward the center and arranged to drain easily, while glass and silverware are placed in a wire basket near the top of the tank. After all pieces are in place, boiling water is poured into the tank and sprinkled with soap powder, the lid is closed, and the pump handle is worked for one or two minutes. The suds are then drawn off through a faucet at the bottom, scalding rinse water is poured into the tank and the pumping operation is repeated. The dishes are sterilized by the hot water and are so hot when they come from the machine that they dry quickly.—*Popular Mechanics.*

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